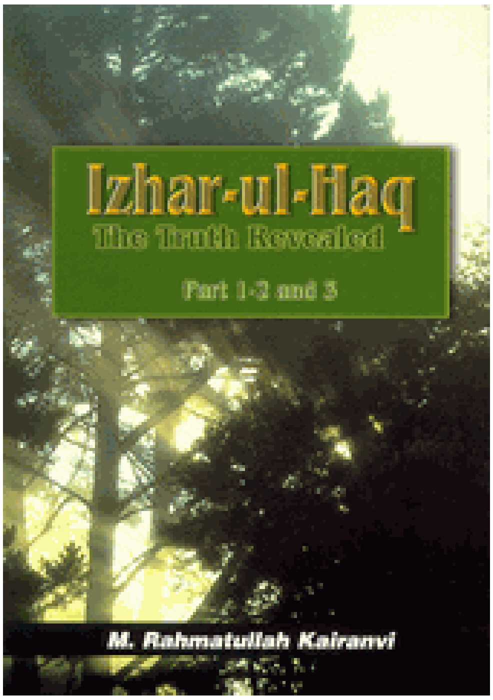
IZHAR-UL-HAQ

The Truth Revealed

By

Maulana M. Rahmatullah Kairanvi



Part 1
The Books of the Bible

Part 2
Contradictions and Errors in the Biblical Text

Part 3
Distortion and Abrogation in the Bible
The Trinity Refuted

Part 4
Proof of the Divine Origin of the Qur'an and the Authenticity of the Hadiths

Izhar-ul-Haq

The book, internationally recognised as one of the most authoritative and objective studies of the Bible, was originally written in Arabic under the title Izhar-ul-Haq by the distinguished 19th century Indian scholar, Maulana Rahmatullah Kairanvi and appeared in 1864. The book was subsequently translated into Urdu and then from Urdu into English by Mohammad Wali Raazi. The present publishers are bringing the Wali Raazi translation out as a series in several instalments of which this is the three parts put together.

Maulana Rahmatullah wrote the book in response to the Christian offensive against Islam in British Indian and specifically to counter the subversive attack made by the Rev. C.C.P. Fonder who had written a book in Urdu entitled Meezanul Haq the open intention of which was to cast doubts into the minds of the Muslims about the authenticity of the Qur an and Islam.

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Part 1

The Books of the Bible

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ABOUT THE BOOK AND ITS AUTHOR

This volume marks the beginning of the publication of an important work of scholarship whose translation into English is long overdue. This book internationally recognized as one of the most authoritative and objective studies of the Bible, was originally written in Arabic under the title Izhar-ul-Haq (Truth Revealed) by the distinguished 19th century Indian scholar, Rahmatullah Kairanvi, and appeared in 1864. The book was subsequently translated into Urdu, and then from Urdu into English by Mohammad Wali Raazi. The present publishers are bringing the Wali Raazi translation out as a series in several installments of which this is the first.

Maulana Rahmatullah Kairanvi wrote the book in response to the Christian offensive against Islam during the British rule in India, and specifically to counter the subversive attack made by the Rev. C. C. P. Fonder. Rev. Fonder had written a book in Urdu entitled Meezanul Haq, the open intention of which was to create doubts into the minds of the Muslims about the authenticity of the Qur'an and Islam.

Maulana Rahmatullah Kairanvi's intention in his book was first of all to show that the Bible cannot in any way be considered as a directly revealed book. He does this very effectively by means of his voluminous and authoritative knowledge of the Jewish and Christian scriptures. He demonstrates beyond doubt that the Books of the Old and New Testaments have been altered, almost beyond recognition, from their original forms. The work is even more notable in the light of subsequent Jewish and Christian scholarship and the various discoveries that have since been made in this field which all bear out the truth of Kairanvi's thesis.

In the wake of the manifest inauthenticity of the Bible, Maulana Rahmatullah goes on to demonstrate by contrast the indisputable and absolute authenticity of the Qur'an and the Prophethood of Muhammad ibn 'Abdullah, may peace and blessing of Allah be upon him.

This first instalment which comprises the first chapter of Maulana Rahmatullah's book takes the Old and New Testament of the Bible and shows convincingly that not a single one of the seventy-five or so books that go to make up the Bible retain their original form and therefore that none of them can properly be considered as divine revelation.

This work, giving to Jews and Christians a new understanding of their own scriptures and also real comprehension of Muslim concept of Revelation, and to

the Muslim direct knowledge of the Jewish and Christian scriptures and of what the scholars mean when they say that the Bible has been changes and altered.

All quotes from the Bible used in the text of this translation are from the King James version printed by the American Bible Society, New York, 1962. The quotes from the Qur'an are from the English translation by Abdullah Yusuf Ali.

THE BOOKS OF THE BIBLE

These are nothing but names
Which ye have devised
- ye and your Fathers -
for which God has sent down
no authority whatsoever. (Qur`an 53:23)

The books of the Bible are divided by the Christians into two main parts: The Old Testament and the New Testament.

The books of the Old Testament are claimed to have been received through the Prophets who were prior to the Prophet Jesus, the Messiah. The books of the New Testament are believed to have been written through inspiration after Jesus.

All the books of the Old and the New Testament together are called Bible. Bible is a Greek word which means `book`. Both the Testaments are further subdivided into two parts. The first part of the Old Testament is believed to be authentic by almost all the ancient Christians, while the authenticity of the other parts is held to be doubtful and controversial.

THE FIRST DIVISION OF THE OLD TESTATMENT

This collection comprises of 38 books:

1 GENESIS

The Book of Genesis describes the creation of the earth skies and gives an historical account of the Prophets Adam Noah, Abraham, Isaac and Joseph. The book ends with the death of the Prophet Joseph. This is also called the book of Creation

2 EXODUS

Exodus is mainly a description of the life of the prophet Moses. It includes the teachings of Moses, his altercations with Pharaoh, Pharaoh`s drowning in the sea and the oral communication of God with Moses. It ends with the Israelites camping in the desert of Sinai. It is called Exodus because it describes the event of the Israelites` exodus from Egypt

3 LEVITICUS

Leviticus is a collection of the injunctions and laws given to the Israelites during their wanderings in the desert of Sinai. It has 27 chapters.

4 NUMBERS

The Book of Number includes events of the census of the Israelites, their history before their departure to the Canaan and the injunctions of the Prophet Moses revealed to him by the bank of the river Jordan. It contains 36 chapters.

5 DEUTERONOMY

The book of Deuteronomy is a collection of those events and injunctions which took place from after the period of the Book of Numbers to the death of Moses. It contains 34 chapters.

The collection of these five books together is called the Pentateuch or Torah. This is a Hebrew word meaning"the law" .The word is also occasionally used to mean the Old Testament in general.

6 THE BOOK OF JOSHUA

The book of Joshua is ascribed to the Prophet Joshua son of Nuh who was the reliable servant and minister of Moses. He was made the Prophet of Israelites after the death of Moses. He made war on the Amalekites and was victorious over them. This book describes his life up to the time of his death .It contains 24 chapters.

7 THE BOOK OF JUDGES

The Book of Judges covers the period after the death of Joshua. This period is called the period of the Judges, because, due to their transgression and wickedness God set cruel, foreign kings over them to punish them until they returned to God and repented their sins. Then some leaders were raised up among them and came to their rescue. These Israelite leaders were known as the Judges. It has 21 chapters.

8 THE BOOK OF RUTH

The Book of Ruth describes events in the life of a woman of Moab called Ruth. She was the mother of Obed the grandfather of the Prophet David. She migrated to Bethlehem and married Boaz. They bore a child Obed. His son was Jesse who was the father of the Prophet David. It has only 4 chapters.

9 THE FIRST BOOK OF SAMUEL

The First book of Samuel concerns the Prophet Samuel who was the last of the Judges of Israelites. Samuel was made king of the Israelites in his period. It also includes the killing of Goliath by David and other incidents up until the death of Samuel. It has 31 chapters.

10 THE SECOND BOOK OF SAMUEL

The Second Book of Samuel describes the events after the death of Saul. It includes the kingship of David and his war against the sons of Saul. It has 24 chapters.

11 THE FIRST BOOK OF KINGS

The first Book of kings begins with the old age of David and includes the events of his death, the reign of the prophet Solomon, his death and the lives of his sons up until the death of Ahab. The Prophet Elijah`s descriptions is also included. It has 22 chapters.

12 THE SECOND BOOK OF KINGS

The second Book of Kings includes the events from the death of Ahab to the reign of Zedikiah. The Prophets Elijah and Josiah are also mentioned. It has 25 chapters.

13 CHRONICLES I

Chronicles 1 comprises genealogies from Adam to Solomon. It also includes short historical accounts leading up until the time of David and gives details of David`s reign over the Israelites. It contains 36 chapters.

14 CHRONICLES II

Chronicles 11 describes Solomon`s rule in detail and also gives a short account of various Kings after Solomon up until the reign of Zedikiah. The invasion of Nebuchadnezzar is also covered at the end.

15 THE FIRST BOOK OF EZRA

Ezra I describes the reconstruction of Jerusalem by Cyrus the King of Persia after the invasion of Nebuchadnezzar. It also mentions the exile of Ezra and return of the Israelites from Babylon to their homeland. It contains 10 chapters.

16 THE SECOND BOOK OF EZRA

Ezra II is also called the Book of Nehemiah. Nehemiah was a cupbearer of Artaxerxes the King of Persia. When he learnt about the destruction of Jerusalem by Nebuchadnezzar, he sought the King`s permission and came to Jerusalem. He reconstructed it with the help of Ezra. This Book describes all these events and the names of those who helped in rebuilding Jerusalem. These events took place in 445 BC. It contains 13 chapters.

17 THE BOOK OF JOB

The Book of job is said to be by the Prophet Job whose patience and forbearance are also acknowledged and praised by the Holy Qur`an. He was

born in Uz, a city to the east of the Dead Sea. The Book mainly consists of conversations between Job and his three friends Eliphaz the Temanite, Bildad the Shubite, Zopher the Na`amathite who insist that the calamities of Job are the result of his sins while Job refutes this. This book is held to be of great literary merit. It contains 42 chapters.

18 THE BOOK OF PSALMS

The Book of Psalms is the corrupt form of the book of which the Holy Qur`an says, “We have given the Zaboor to Dawood.” The book is a collection of 150 Psalms, or songs of praise, to God.

19 THE BOOK OF PROVERBS

The Book of proverbs is a collection of the exhortations and proverbs of the prophet Solomon. The Christians claim that this book was compiled by Solomon himself. Kings I says: “And he spoke three thousands proverbs”. (4:23). It contains 31chapters.

20 THE BOOK OF ECCLESIASTES

The book of Ecclesiastes is also called the “Book of the Preacher”. It said the name of one of the sons of David was “the preacher”. It begins with these words: “The words of the preacher, the son of David.” (1:1). The book is a collection of exhortations and advices.

21 THE BOOK OF THE SONG OF SOLOMON

The Book of the Song of Solomon is said to be a collection of songs which were composed by Solomon of which the book of Kings says: “He spoke three thousand Proverbs and his songs were a thousand and five.” It has eight chapters.

22 THE BOOK OF ISAIAH

The Book of Isaiah is ascribed to the Prophet Isaiah, son of Amoz, who was adviser to Hezekia, the king of Judah, in the 8th century BC. When Sennacherib, the king of Assyria, invaded Jerusalem, Isaiah was of great help to Hezekiah, the king of Judah. This book is a collection of his visions and predictions of future events. These predictions according to the Christinas were made by Isaiah in the reigns of the kings Azariah, Jotham and Hezekiah. It has 66 chapters. This book contains many passages of great literary merit.

23 THE BOOK OF JEREMIAH

Jeremiah was an apostle and pupil of the Prophet Isaiah. God made him a prophet in the days of Joshua or Zedikiah. He was sent to the Israelites to prevent them from their perversion. He preached to the Israelites but they did not listen to him. God revealed to him that Israelites would soon be subjected to

a punishment from God in the form of an invasion by Nebuchadnezzar. Jeremiah warned them of this and advised them to surrender but they mocked him. In the end Jerusalem was totally destroyed by Nebuchadenzzar. The Prophet Jeremiah migrated to Egypt. According to some scholars the Holy Qur`an refers to this incident in Surah 2:259. It has 56 chapters.

24 THE BOOK OF LAMENTIONS

The book of lamentations is a collection of songs of mourning which are said to have been compiled by the Prophet Jeremiah after the destruction of Jerusalem by Nebuchadnezzar. It has only 5 chapters.

25 THE BOOK OF EZEKIEL

The Book of Ezekiel is claimed to be by the prophet Ezekiel, the son of Buzi. He was a descendant of Levi, the son of Jacob. He fought bravely against Nebuchadnezzar. This book is said to be a collection of his revelations, which consists of predictions, exhortations and warnings to the people about God`s Judgement on them and about the coming fall and destruction of Jerusalem.

26 THE BOOK OF DANIEL

The Prophet Daniel was among the wise people who were exiled form Judah and were taken into captivity by Nebuchadnezzar. The interpretations of some dreams of the king were made clear by him through revelations, and the king made him the governor of Babylon. It also includes the dreams of the Prophet Daniel regarding the future of the Israelites. These dreams also contain a prophecy about the advent of Jesus, the Messiah. It has twelve chapters.

27 THE BOOK OF HOSEA

Hosea was one of the prophets of the Israelites. He is said to have lived in the period of Jotham, Azariah and Hezekiah, the kings of Judah. This book is said to have been revealed to him during the period of their reigns. The book mostly consists of his admonitions to the Israelites against their perversion. His revelations are mostly in the form of proverbs or in symbolic language. It consists of 14 chapters.

28 THE BOOK OF JOEL

The Torah (Pentateuch) claims that Joel was a prophet of God. This book which has only three chapters consists of his revelations and includes injunctions about fasting and warnings against the evil deeds of the Israelites

29 THE BOOK OF AMOS

Amos is also said to be a prophet. In the beginning he was a shepherd in the city of Tekoa. He was made prophet by God in c. 783 BC. The nine chapters of this book are said to have been revealed to him in the reign of King Azariah.

This book comprises his admonitions to the Israelites on account of their evil deeds. The book also predicts the invasion of Jerusalem by the king of Assyria as a punishment from God, which is mentioned in Genesis (29:15)

30 THE BOOK OF OBADIAH

This small scripture consists of only 21verses and includes a dream of Obadiah the Prophet. There are some predictions regarding the defeat of Adom, the enemy of Judah.

31 THE BOOK OF JONAH

This book is said to have been revealed to the prophet Jonah. He was sent to the people of Nineveh. The story given by Torah is a little different from the one known by the Muslims.

32 THE BOOK OF MICAH

This book is said to be from the Prophet Micah, the Morashite, who was a prophet in the period of the king Hezekiah c. 900 BC. He warned the Israelites of God`s wrath on account of their perversion. The king, Hezekiah, acknowledged his prophethood and abstained from evil deeds. (Kgs. 32 : 26)

33 THE BOOK OF NAHUM

Nahum is also regarded as a prophet by the Torah. Very little is known about his life. This book of 3 chapters describes a dream of Nahum which includes predictions of the down fall of the city of Ninveh.

34 THE BOOK OF HABAKKUK

Habakkuk is also claimed to be a Prophet by the Torah. We are not definite about his period. The Torah seems to put him in the period before Nebuchadnezzar`s invasion of Jerusalem. This book mentions of of his dreams which admonishes the Israelites on their evil deeds and predicts the destruction of Jerusalem by Nebuchdnezzar. It has 3 chapters.

35 THE BOOK OF ZEPHANIAH

Zephaniah is also supposed to be a prophet who was ordained by God to prophethood in the period of Josiah, the son of Amon, king of Judah. This script of 3 chapters warns the people of Israel against the invasion of Jerusalem by Nebuchadnezzar.

36 THE BOOK OF HAGGAI

The script of 2 chapters is attributed to Prophet Haggai who lived in the time of Darius, the king of Persia, in 500 BC, after the invasion of Nebuchadnezzar. He urged the Israelites to rebuild Jerusalem and warned those who obstructed them.

37 THE BOOK OF ZECHARIAH

Zechariah was also a prophet. It should be noted here that this Zechariah is not the one who was been mentioned in the Holy Qur`an. He is said to be a companion of the prophet Haggai at the time of the rebuilding of Jerusalem. This book consists mostly of dreams which include prophecies regarding the future of the Israelites and the coming of the prophet Jesus. It has fourteen chapters.

38 THE BOOK OF MALACHI

The Book of Malachi is ascribed to the Prophent Malachi. He is the last Prophet of the Old Testament. The book has 4 chapters and describes the thanklessness of the Israelites. The Prophet Malachi lived about 420 years before the Prophet Jesus, the Messiah.

These thirty eight books are believed to be genuine and authentic by almost all the Christian. The Samaritans, however, a sect of the Jews, believed in only seven of them, I.e. the five books of Moses and the book of Joshua son of Nun and the Book of Judges. Their name refers to the city of Samaria in Palestine. They differ from the Jews in two points, the acknowledged number of the Books and what constitutes a place of worship.

THE SECOND DIVISION OF THE OLD TESTATMENT

There are nine books in this part. The authenticity of these books has been a point of controversy among Christians. The Protestant faith, for instance, does not acknowledge the divine origin of these books, and they have discarded them from their Bible. They do not form part of the King James Version of the Bible. The collection of these nine books and five other books together called Apocrypha.

1 THE BOOK OF ESTHER

Esther was a Jewish woman who was among the captives from Jerusalem in Babylon. Ahasuerus, the king of Persia, was unhappy with his first wife and married Esther. A man, a minister of the king, had some differences with Mardochaeus, the father of the Queen Esther. He plotted to destroy the Jews. Esther convinced the king to combat this plot and saved the Jews. This book describes this event in 10 chapters.

2 THE BOOK OF BARUCH

Baruch was disciple and scribe of the prophet Jeremiah (Jer. 32 : 13 – 36, 36 : 4 – 32, 43 :3 – 16, 45 : 1- 3) The Protestant Bible does not include this book.

3 PART OF THE BOOK OF DANIEL

4 THE BOOK OF TOBIAS

Tobias was a Jew who had been taken to Assyria in the period of exile. The book describes a dangerous journey made by him and his son. It also includes the event of his marriage with a strange woman Sara. This book is has great literary merit.

5 THE BOOK OF JUDITH

This book is ascribed to a very brave Jewish named Judith. She saved and delivered her people from the oppression of the king of Assyria. It also includes the story of her love.

6 WISDOM OF SOLOMON

This book is ascribed to the prophet Solomon. It contains wise saying of the Prophet and is similar in many ways to the Book of Proverbs.

7 ECCLESIASTICUS

This is a collection of preachings and exhortations. It is attributed to Masiah, a preacher in c. 200 BC. This book is also of great literary merit.

8 THE FIRST BOOK OF MACCABEES

This book describes the rebellion of the tribe of the Maccabees.

9 THE SECOND BOOK OF MACCBEES

This book describes the history of a short period of time and contains some unbelievable or corrupt reports.

THE BOOKS OF THE NEW TESTAMENT

THE FIRST DIVISION OF THE NEW TESTATMENT

There are twenty books in the first part of the New Testament. These twenty books are believed to be genuine and authentic by the Christian.

1 THE GOSPEL OF MATTHEW

Matthew was one of the Twelve Disciples of the prophet Jesus. This book is considered to be the oldest of the Gospels. The book begins with the genealogy of the Prophet Jesus. And describes his life and teachings up until his ascension to the heavens.

2 THE GOSPEL OF MARK

Mark was a pupil of Peter, the Disciple of the Prophet Jesus. This gospel begins with the prophecies made by previous Prophets regarding the coming of the Prophet Jesus. It describes the life of Jesus up until his ascension to heaven .It consists of 16 chapters.

3 THE GOSPEL OF LUKE

Luke was a Physician and was a companion of Paul and travelled with him on his journeys (Col. 4:14, Acts 16) He died in 70 AD. His gospel begins with the birth of the Prophet John "the Baptist" (whose Qur'anic name is Yahya) and covers the life of Jesus up until his ascension to heaven. It has 24 chapters.

4 THE GOSPEL OF JOHN

This book also begins with the birth of John the Baptist and describes the events from the birth of the Prophet John to the ascension of the Prophet Jesus. It consists of 21 chapters.

It should be noted here that John the son of Zebedee, the disciple of Jesus is certainly not the author of this book. Some of the Christians claim that the author of this book may be John the Elder, but this claim too is not supported by any historical evidence.

These four books are also called the four **Evangels**. Sometimes the word Evangel is also used for all the books of the New Testament. The word is of Greek origin and means good tidings and teaching.

5 THE ACTS OF THE APOSTLES

It is said that this script was written by Luke to Theopheus. It includes the acts and achievements of the disciples of the Prophet Jesus after his ascension. It particularly describes the journeys of Paul until his arrival in Rome in 22AD. It has 28 chapters.

6 EPISTLE OF PAUL TO THE ROMANS

This is a letter written by Paul to some of his Roman followers. Paul was a Jew and an enemy of the followers of Jesus in the beginning. Some time after the ascension of Jesus to heaven he suddenly appeared and claimed to have received instructions from Jesus.

7 FIRST EPISTLE OF PAUL TO THE CORINTHIANS

This is Paul`s first letter to the Corinthians and it consist mostly of teaching and injunctions regarding unity among the Christian. At that time they were involved in various disputes. Chapter 7 includes some injunctions concerning matrimonial relations. In chapter 8 the evils paganism and the Christians' attitude towards a pagan society are discussed. The last few chapters include a

discussion on atonement and the Hereafter. Chapter 16 describes the blessings of alms-giving and donation for Christianity.

8 SECOND EPISTLE OF PAUL OF THE CORINTHIANS

This letter was also written to the Corinthians by Paul and contains 16 chapters. These chapters include religious instructions, guidance, and suggestions regarding the discipline of the Church. From chapter 10 to the end Paul speaks of his ministerial journeys.

9 EPISTLE OF PAUL TO THE GALATIANS

Galatia was a province of Rome in the north of Asia Minor. This letter was written to the churches of Galatia in early 57 AD. Paul had heard that the people of Galatia were being influenced by another religion. In this letter he tries to prevent them from conversion.

10 EPISTLE OF PAUL TO THE EPHESIANS

Ephesus was an important trading city of Asia Minor. There was a great house of worship there to the goddess Diana. Paul turned it into a great centre of Christianity in three years of great effort (Acts 10:19). In this letter he gives some moral instructions to the people.

11 EPISTLE OF PAUL TO THE PHILIPPIANS

This letter of Paul is addressed to the people of Philippi, a city of Macedonia. This is the first city in Europe were Paul preached Christianity. He was arrested there. This letter includes his moral teachings and exhortations for unity among the Christians.

12 EPISTLE OF PAUL TO THE COLOSSIANS

This letter of Paul is addressed to the people of Colossae, a city of Asia Minor. Paul is encouraging them to remain Christians and calls upon them to abstain from evil deeds.

13 FIRST EPISTLE OF PAUL TO THE THESSALONIANS

This letter of Paul was written to the people of Thessalonica, a city of the province of Macedonia which is a part of Greece today. He discusses, in this letter, the principles which bring about God`s pleasure. It also speaks of other subjects. It has 5 chapters.

14 SECOND EPISTLE OF PAUL TO THE THESSALONIANS

This letter, containing only 3 chapters, offers, Paul`s encouragement to the Thessalonians on their good deeds and some instructions regarding their general behavior.

15 FIRST EPISTLE OF PAUL TO THE TIMOTHY

Timothy was a pupil and disciple of Paul. (Acts 14: 17, 16 : 1-3) Paul had great trust and admiration for him (Cor. 16: 10 and Phil. 2:19). The letter contains descriptions regarding rituals and ethics.

16 SECOND EPISTLE OF PAUL TO TIMOTHY

This second letter to Timothy speaks of certain people who had converted to other religions and also includes instructions to Timothy about preaching and also some predictions for the last ages. It has 4 chapters.

17.EPISTLE OF PAUL TO TITUS

Titus was also a companion of Paul on some of his journeys (Cal. 2: 1). Paul had great love for him (Cor. 2: 13). Paul left him in Crete so that he could preach there. This letter had 3 chapters and gives preaching instructions and details of the prerequisites of bishops.

18 EPISTLE OF PAUL TO PHILEMON

Philemon was also a companion of Paul and had travelled with him. The letter was written by Paul when he sent Onesimus to Philemon (Phil. 1: 10)

19 FIRST EPISTLE OF PETER

Peter was one of the closest apostles of Jesus. The study of the New Testament shows that Paul had some differences with him in later years. The letter was addressed to the Christians who were scattered throughout the northern part of Asia Minor i.e. the people of Poutus, Galatia, Cappadocia and Bithynia. The main purpose of the letter was to encourage the readers who were facing persecution and suffering for their faith.

20 FIRST LETTER OF JOHN

THE SECOND DIVISION OF THE NEW TESTAMENT

In this division of the New Testament there are seven books. The genuineness and divinity of these books is doubted and debated by the Christians. Some lines from the first letter of John are also not believed to be authentic.

21 THE EPISTLE OF PAUL TO THE HEBREWS

The Jews are also called the Hebrews. The word has an association with `Aber` a title given to the Prophet Jacob. Hebrews is also used for Christians. The letter was addressed to a group of Christians who were on the way to abandoning the Christian faith. The writer encourages them in their faith.

22 THE SECOND EPISTLE OF PETER

This letter from Peter is addressed to the early Christians. Its main concern is to combat the work of false teachers and false prophets. It also speaks of the final return of the Messiah.

23 THE SECOND EPISTLE OF JOHN

The second letter of John was written by John to the "dear Lady and her children". According to the Christians the "lady probably stands for the local church.

24 THE THIRD EPISTLE OF JOHN

This letter was addressed to Gaius, one of the pupils of John and a church leader. The writer praises the reader for his help to other Christians, and warns against a man called Diotrephes.

25 THE GENERAL EPISTLE OF JAMES

This James is not the apostle James, the son of Zebedee and brother of John The writer is James, the son of Joseph the carpenter. He is frequently mentioned in the Book of Acts. The letter is a collection of practical instructions and emphasizes the importance of actions guided by faith.

26 THE GENERAL EPISTLE OF JUDE

Jude is a brother of the James who was one of the 12 apostles. He is mentioned in John 14:22. The letter was written to warn against false teachers who claimed to be believers. Jude is not the Judas who is said to have betrayed Jesus.

27 THE REVELATION

The revelation of John is a collection of visions and revelations written in symbolic language. Its main concern is to give its readers hope and encouragement in their suffering for faith.

REVIEW OF THE BOOKS BY THE COUNCILS

It is important to note that in 325 a great conference of Christian theologians and religious scholars was convened in the city of Nicaea under the order of the Emperor Constantine to examine and define the status of these books. After thorough investigation it was decided that the Epistle of Jude was genuine and

believable. The rest of these books were declared doubtful. This was explicitly mentioned by Jerome [1] in his introduction to his book.

Another council was held in 364 in Liodicia for the same purpose. This conference of Christian scholars and theologians not only confirmed the decision of the council of Nicaea regarding the authenticity of the Epistle of Jude but also declared that the following six books must also be added to the list of genuine and believable books: The book of Esther, The Epistle Of James, The Second Epistle of Peter, The Second and Third Epistles of John, The Epistle of Paul to the Hebrews. This conference pronounced their decision to the public. The book of Revelations, however, remained out of the list of the acknowledged books in both the councils.

In 397 another great conference was held called the Council of Carthage. Augustine, the great Christian scholar, was among the one hundred and twenty six learned participants. The members of this council confirmed the decisions of the two previous Councils and also added the following books to the list of the divine books: The Book of the Songs of Solomon, The Book of Tobit, The Book of Baruch, Ecclesiasticus, The First and Second Books of Maccabees.

At the same time the members of this council decided that the book of Baruch was a part of the book of Jeremiah because Baruch was the deputy of Jeremiah. Therefore they did not include the name of this book separately in the list.

Three more conferences were held after this in Trullo, Florence and Trent. The members of these meetings confirmed the decision of the Council of Carthage. The last two councils, however, wrote the name of the book of Baruch separately.

After these councils nearly all the books which had been doubtful among Christians were included in the list of acknowledged books.

THE BOOKS REJECTED BY THE PROTESTANTS

The status of these books remained unchanged until the Protestant Reformation. The Protestants repudiated the decisions of the councils and declared that the following books were essentially to be rejected: The Book of Baruch, The Book of Tobit, The Letter of Jude, The Song of Solomon, Ecclesiasticus, The First and Second Books of Maccabees. They excluded these books from the list of acknowledged books.

Moreover, the Protestants also rejected the decision of their forbears regarding some chapters of the book of Esther. This book consists of 16 chapters. They decided that the first nine chapters and three verses from chapter

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1 St. Jerome was a Christian scholar and a great philosopher. He was born in 340 AD. He translated the Bible into Latin. He was a famous bibliographer and wrote many books on the Bible.

10 were essentially to be rejected. They based their decision on the following six reasons:

1. These works were considered to be false even in the original Hebrew and Chaldaean languages which were no longer available.
2. The Jews did not acknowledge them as revealed books.
3. All the Christians have not acknowledged them as believable.
4. Jerome said that these books were not reliable and were insufficient to prove and support the doctrines of the faith.
5. Klaus has openly said that these books were recited but not in every place.
6. Eusebius specifically said in chapter 22 of his fourth book that these books have been tampered with, and changed .In particular the Second book of Maccabees.

Reasons Nos. 1, 2, and 6 are particularly to be noted by the readers as self-sufficient evidence of the dishonesty and perjury of the earlier Christians. Books which had been lost in the original and which only existed in translation were erroneously acknowledged by thousands of theologians as divine revelation. This state of affairs leads a non-Christian reader to distrust the unanimous decisions of Christian scholars of both the Catholic and the Protestant persuasions. The followers of Catholic faith still believe in these books in blind pursuance of their forebears.

THE ABSENCE OF CERTAINTY IN THE BIBLE

It is a prerequisite of believing in a certain book as divinely revealed that it is proved through infallible arguments that the book in question was revealed through a prophet and that it has been conveyed to us precisely in the same order without any change through an uninterrupted chain of narrators. It is not at all sufficient to attribute a book to a certain prophet on the basis of suppositions and conjectures. Unsupported assertions made by one or a few sects of people should not be, and cannot be, accepted in this connection.

We have already seen how Catholic and Protestant scholars differ on the question of the authenticity of certain of these books. There are yet more books of the Bible which have been rejected by Christians. They include the Book of Revelation, the Book of Genesis, the Book of Ascension, the Book of Mysteries, the Book of Testament and the Book of Confession which are all ascribed to the Prophet Moses. Similarly a fourth Book of Ezra is claimed to be from the Prophet Ezra and a book concerning Isaiah’s ascension and revelation are ascribed to him. In addition to the known book of Jeremiah, there is another book attributed to him. There are numerous sayings which are claimed to be from the Prophet Habakkuk. There are many songs which are said to be from the Prophet Solomon. There more than 70 books, other than the present ones, of

the new Testament, which are ascribed to Jesus, Mary, the apostles and their disciples.

The Christians of this age have claimed that these books are false and are forgeries. The Greek Church, Catholic Church and the Protestant Church are unanimous on this point. Similarly the Greek Church claims that the third book of Ezra is a part of the Old Testament and believes it to have been written by the Prophet Ezra, while the Protestant and Catholic Churches have declared it false and fabricated. We have already seen the controversy of the Catholics and Protestants regarding the books of Baruch, Tobit, Jude, the Song of Solomon, Ecclesiasticus and both the books of Maccabees. A part of the book of Esther is believable to the Catholics but essentially rejected by the Protestants.

In this kind of situation it seems absurd and beyond the bounds of reason to accept and acknowledge a book simply for the reason that it has been ascribed to a prophet by a group of scholars without concrete support. Many times we have demanded renowned Christian scholars to produce the names of the whole chain of narrators right from the author of the book to prove their claim but they were unable to so. At a public debate held in India, one of the famous missionaries confessed to the truth that the absence of authoritative support for those books was due to the distress and calamities of the Christians in the first three hundred and thirteen years of their history. We ourselves examined and probed into their books and took great pains to find any such authorities but our findings did not lead beyond conjecture and presumption. Our impartial search in the sources of their books showed that most of their assertions are based on nothing but presumptions.

It has already been said that presumption and conjecture are of no avail in this matter. It would be quite justified on our part if we refused to believe in these books until we had been given some arguments and authorities to prove their genuineness and authenticity. However, for the sake of truth, we still go forward to discuss and examine the authority of these books in this chapter. It is quite unnecessary to discuss the authority of each and every book of the Bible and we intend to examine only some of them.

THE PRESENT *PENTATEUCH* IS NOT THE BOOK OF MOSES

The Pentateuch (Torah) included in the Old Testament is claimed to be the collection of the revelations of the Prophet Moses. We firmly claim that the books of Pentateuch do not possess any authority or support to prove that they were in fact revealed to Moses and that they were written by him or through him. We possess sound arguments to support our claim.

THE FIRST ARGUMENT:

The existence of the Torah, Pentateuch, is not historically known before King Josiah 2, the son of Amon. The script of the Pentateuch which was found by a priest called Hilkiah 18 years after Josiah`s ascension to throne is not believable solely on the grounds that it was found by a priest 3. Apart from this obvious fact, this book had again disappeared before the invasion of Jerusalem by Nebuchdnezzar 4.

Not only the Pentateuch, but also all the books of the Old Testament were destroyed 5 in this historical calamity. History does not evince any evidence of the existence of these books after this invasion

According to the Christians the Pentateuch was rewritten by the Prophet Ezra.

This book along with its copies were again destroyed and burnt by Antiochus 6 at the time of his invasion of Jerusalem.

THE SECOND ARGUMENT

It is an accepted notion of all Jewish and Christian scholars that the First and Second books of Chronicles were rewritten by Ezra with help of the Prophets Haggai and Zechariah, but we note that the seventh and eighth chapters of this book consist of descriptions of the descendants of Benjamin which are mutually contradictory. These descriptions also contradict statements in the Pentateuch, firstly in the names, and secondly in counting the number of the descendants. In

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2 Josiah was the King of Judah in the period of the Prophets Jeremiah and Zephaniah. He became the king of Judah when he was only eight of years old. He ruled in Jerusalem for thirty-one years.

3 The chapters 22 and 23 of the second book of Kings describe the story of the discovery of the Pentateuch. Hilkiah, the high priest of the church accidentally found the book and sent it to the king. He read it and was convinced that it was a bookm of God. The Book of Judges 23:21 bears witness that the Passover had not been celebrated according to this book. After the discovery of this book the Passover was celebrated as required by the book. The Passoer was a festival of the Jews which was celebrated on 14th April every year. This, in fact, was in memory of their liberation from Pharaohs of Eygpt. The instructions regarding this festival are given in Exodus 23:15, and Leviticus 23:5-8.

4 Nebuchadnezzar, the king of Babylon, invaded Jerusalem and completely destroyed it. It was a punishment to the Jews from God for their perversion. This had been predicted by many earlier Prophets. He took the Jews captive and transported them to Babylon.

5 See the Second Book of Edras (14:19-48) for the event of the burning of the books. The Catholics still believe in these books while the Protestants deny this event altogether. However the incident described by the Book of Nehemiah in chapter 8 confirmed that the Pentateuch was destroyed, and that the Prophet Ezra had written it and read it to the people. It is strange to note that the Catholic Bible (Knox Version 1963) omits the chapter in wgich this event is mentioned. In this edition the Book of Esdras finishes with the 13th chapter.

6 Antiochus IV was a fomous king who captured Jerusalem in 168 BC and destroyed it just like Nebuchadnezzar had done before him. The first book of Maccabees describes his invasion of Jerusalem and the incident of the burning of the Pentateuch and its copies (I Maccabees 1:59)

chapter 7 we read that Benjamin had three sons [7] and in chapter 8 we find that he had five [8] sons while the Pentateuch claims that he had ten sons [9].

Both the Christian and the Jewish scholars are unanimous on the point that the statement made by the First Book of Chronicles is erroneous, and they have justified this error by saying that the Prophet Ezra could not distinguish and separate the sons from the grandsons, because the genealogical tables from which he had quoted were defective and incomplete.

It is true that three prophets (who wrote the Pentateuch) were necessarily sincere followers of the Pentateuch. Now if we assume that the Pentateuch of Moses was the same one written by these Prophets, it seems quite illogical that they should deviate and or make mistakes in the divine book, neither was it possible that Ezra would have wrongly trusted an incomplete and defective table of genealogy in a matter of such importance.

Had the Pentateuch written by Ezra been the same famous Pentateuch, they would have not deviated from it. These evidences lead us to believe that the present Pentateuch was neither the one revealed to Moses and written down by him nor the one written by Ezra by inspiration. In fact, it is a collection of stories and traditions which were current among the Jews, and written down by their scholars without a critical view to their authorities.

Their claim that three prophets committed mistakes in copying the names and number of the sons of Benjamin leads us to another obvious conclusion that, according to the Christians, the prophets are not protected from wrong action and can be involved in committing major sins [10], similarly they can make mistakes in writing or preaching the holy books.

THE THIRD ARGUMENT:

Any reader of the Bible making a comparison between chapters 45 and 46 of the book of Ezekiel, and chapters 28 and 29 of the Book of Numbers, will find that they contradict each other in religious doctrine. It is obvious that the prophet Ezekiel was the follower of the doctrines of the Pentateuch. If we presume that Ezekiel had the present Pentateuch how could he have acted upon those doctrines without deviating from it [11].

Similarly we find in various books of the Pentateuch the statement that the sons will be accountable for the sins committed by their fathers up until three generations. Contrary to this, the Book of Ezekiel (18:20) says, “Son shall not

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7 “The sons of Benjamin; Bela, and Becher and Jedia’el” (I Chr. 7:6)

8 Chapter 8 of I Chronicles says, “Now Benjamin begat Belalus first born, Ashbel the second, and Abarah the third, Nohah the fourth, and Rapha the fifth.” (8:1-3)

9 Genesis 46:21 says, “And the sons of Benjamin were Bela, and Becher, and Ashbel, Gera, and Na’aman, Ehi, and Rosh, Muppin, and Hupplin and Ard.”

10 There is documentary evidence in the Bible which purports to show that a number of Prophets are suppose to have involved themselves in major sins (Wali Razi)

11 Both these chapters contain injunctions regarding sacrifice. They differ in their detail from each other.

bear the iniquity of the father, neither shall father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him".

This verse implies that no-one will be punished for the sin of others. And this is the Truth. The Holy Qur`an has confirmed it. It says:

"No bearer of burdens can bear the burden of another."

THE FOURTH ARGUMENT:

The study of the books of Psalms, Nehemiah, Jeremiah and Ezekiel testifies to the fact that the style of writing in that age was similar to the present style of Muslim authors; that is to say, readers can easily distinguish between the personal observations of the author and his quotations from other writers.

The Pentateuch in particular, is very different in style, and we do not find even a single place to indicate that the author of this book was Moses. On the contrary it leads us to believe that the author of the books of the Pentateuch is someone else who was making a collection of current stories and customs of the Jews. However, in order to separate the statements which he thought were the statements of God and Moses, he prefixed them with the phrases, "God says"or "Moses said". The third person has been used for Moses in every place. Had it been the book of Moses, he would have used the first person for himself. At least there would have been one place where we could find Moses speaking in the first person. It would certainly have made the book more respectable and trustworthy to its followers. It must be agreed that a statement made in the first person by the author carries more weight and value than his statement made by someone else in the third person. Statements in the first person cannot be refuted without powerful arguments, while statements in the third person require to be proved true by the one who wishes to attribute those statements to the author.

THE FIFTH ARGUMENT:

The present Pentateuch includes within its chapters some statements which are historically impossible to attribute to Moses. Some verses explicitly denote that the author of this book cannot have existed prior to the Prophet David but must either be a contemporary of David of later than him.

The Christian scholars have tried to justify the opinion that these sentences were added later on by certain prophets. But this is merely a false assumption which is not supported by any argument. Moreover, no prophet of the Bible has ever mentioned that he has added a sentence to a certain chapter of a certain book. Now unless these chapters and sentences are not proved through infallible arguments to have been added by a prophet they remain the writings of someone other than the Prophet Moses.

THE SIXTH ARGUMENT:

The author of *Khulasa Saiful-Muslimeen* has quoted from volume 10 of Penny Encyclopedia (which we reproduce here from Urdu) that Dr Alexander Gides, an acknowledged Christian writer, has said in his introduction to the New Bible:

I have come to know three things beyond doubt through some convincing arguments:

1. The present Pentateuch in not the book of Moses.
2. This book was written either in Cana`an or Jerusalem. That is to say, it was not written during the period when the Israelites were living in the wilderness of the desert.
3. Most probably this book was written in the period of the Prophet Solomon, that is, around one thousand years before Christ, the period of the poet Homer. In short, its composition can be proved to be about five hundred years after the death of Moses.

THE SEVENTH ARGUMENT:

Norton, a learned Christian scholar has said, (we reproduce here an abridgement translated from Urdu).

"There appears no appreciable difference between the node of expression of the Pentateuch and the idiom of the other books of the Old Testament which were written after the release of the Israelites from the captivity of Babylon, while they are separated by not less than nine hundred years from each other. Human experience testifies to the fact that languages are influenced and change rapidly with the passing of time. For example, if we compare current English language with the language of four hundred years ago we notice a considerable difference in style, expression and idiom between the two languages. By the absence of this difference in the language of these books Luselen, a learned scholar, who had great command over Hebrew language assumed that all these books were written in one and the same period." 12

THE EIGHTH ARGUMENT

We read in the book of Deuteronomy (27: 5) "And there shalt thou build an altar unto the Lord, thy God, an altar of stones. Thou shalt not lift up any iron tool upon them. And thou shall write upon the stones all the work of this law very plainly."

This verse appears in Persian translation published in 1835 in these words:

"And write all the words of the Pentateuch (Torah) on the stones very clearly."

In the Persian translation of 1845, it appears like this:

"Write the words of this Torah (Pentateuch) on the stones in bright letters."

And the book of Joshua says:

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12 Norton: the Evidences of the Genuineness of the Gospels.

"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses, the servant of the Lord commanded the children of Israel." (8:30-31)

And verse 32 of the same chapter contains:

"And he wrote there upon the stones a copy of the Law of Moses which he wrote in the presence of the children of Israel."

(Josh. 8:32).

All these extracts sufficiently show that the Law of Moses or the Pentateuch was just as much as could be written on the stones of an altar.

Now if we presume that it is the present Pentateuch that is referred to in the above verses this would be impossible.

THE NINTH ARGUMENT

Norton, a missionary, said, "Writing was not in vogue in the time of Moses, "indicating that if writing was not in use in the period of Moses, he could not be the author of the Pentateuch. If the authentic books of history confirm his statement this can be a powerful argument in this connection. This statement is also supported by the book "English History" printed by Charles Dallin Press, London in 1850. It says 13

"The people of the past ages used to scribble on plates of copper, wood and wax, with needles of iron and brass of pointed bones. After this the Egyptians made use of the leaves of the papyrus reed. It was not until the 8th century that paper was mace from cloth. The pen was invented in the seventh century AD."

If this historian is acceptable to Christians, the claim made by Norton is sufficiently confirmed.

THE TENTH ARGUMENT:

The present Pentateuch contains a large number of errors while the words of the Prophet Moses must have been free of this defect. Genesis 46:15 says:

"These be the sons of Leah which she bore unto Jacob in Padanaram with his daughter Dinah: all the souls of his cons and daughters were thirty and three"

The figure 33 is wrong. The correct number is 34. The famous commentator Horsely also admitted this mistake. He said 14:

"If you count the names, including Dinah, the total comes to 34 and Dinah must be included as is evident form the number of the sons of Zilpha 15, because Sarah was one of the sixteen.

Similarly the Book of Deuteronomy 23:2 contains this statement:

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13 We have translated this passage from an Urdu copy as Norton's history was not available to us.

14 This is a translation from Urdu, and not from the book itself.

15 It implies that numbering Zilpha's descendants as sisteen as mentioned in Genesis 46:18 can be correct only when a daughter is also included along with the sons. So if they count the daughter in this case, she must be counted in the descendants of Leah. Apart from this, the statement made by Genesis", confirms that the daughter has been included.

"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall not enter into the congregation of the Lord."

This statement is also not correct. On the basis of this statement the Prophet David and all his ancestors up to Perez [16] would be excluded from the congregation of the Lord because Perez was an illegitimate son of Judah. This is quite evident form the description in chapter 38 of the Book of Genesis. And the Prophet David happens to be in his tenth [17] generation according to the genealogical descriptions of Jesus in the Gospels of Matthew and Luke. Needless to say that the Prophet David was the leader of the congregation of the Lord, and according to the Psalms of David he was the first born of God.

ERRORS IN THE CALCULATION OF THE ISRAELITES' NUMBER

We read in the book of Numbers (1:45-47) this statement: "So were all those that were numbered of the Children of Israel, by the house of their fathers, from twenty years old and upward all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not number among them."

These verses imply that the number of fighting people of the Israelites was more than six hundred thousand. This number excludes the men, women and children of the Levi Tribe and all the women of the other tribes of the Israelites and all those men who were under twenty years of age. If we include the number of all the people of Israelites excluded from this enumeration, their total should not be less than twenty-five hundred thousand. This statement is wrong for five reasons [18].

THE FIRST REASON

The total number of men and women of the Israelites was seventy at the time of their arrival in Egypt. This is evident from Genesis 46:27, Exodus 1:5 and Deuteronomy 10:22. The greatest possible period of their stay in Egypt is 215 years. It can not be more.

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16 Perez the illegitimate son of Judah. Genealogically he happens to be the ninth forefather of the Prophet David (I Chr. 2:4-16)

17 The author seems to have overlooked the fact that the Prophet David was in the ninth and not in the tenth generation of Perez, as is evident from Matthew 1:1-6, Luke 3:33 and I Chr. 2:4-16

18 This mistake has been admitted by some writers. Wiener says, "Perhaps the scribes made some mistake at the time of copying this number. G.T. NMenley has regarded this statement as more acceptable but, at the same time, he could not overcome his religious preconceptions. He justified it by saying that this may be true as, miraculously, some supernatural elements had been at work with the Israelites at the time. This justification does not stand up to reason in the face of the arguments presented by the author particularly reason number five.

It has been mentioned in the first chapter of the Book of Exodus that the sons of the people of Israel were killed and their daughters left to live, 89 years before their liberation from Egypt.

Now keeping in mind their total number at their arrival in Egypt, the duration of their stay in Egypt, and the killing of their sons by the King, if we assume that after every twenty five years they doubled in number and their sons were not killed at all, even then their number would not reach twenty-five thousand in the period of their stay in Egypt let alone twenty-five hundred thousand. If we keep in view the killing of their sons, this number becomes a physical impossibility.

THE SECOND REASON

It must be far from the truth that their number increased from seventy to twenty-five hundred thousand in such a short period, while they were subjected to the worst kind of persecution and hardships by the king of Egypt. In comparison, the Egyptians who enjoyed all the comforts of life did not increase at that rate.

The Israelites lived a collective life in Egypt. If they are believed to have been more than twenty-five hundred thousand it would be a unique example in human history that a population of this size is oppressed and persecuted and their sons killed before their eyes without a sigh of resistance and rebellion from them. Even animals fight and resist to save their offspring.

THE THIRD REASON:

The Book of Exodus chapter 12 [19] taken with them the cattle herds and flocks, and the same book [20] also informs us that they crossed the river in a single night; and that they used to travel every day [21] and that Moses used to give them verbal orders to march [22].

THE FOURTH REASON:

If the number were correct it would necessitate that they had a place for their camp large enough to accommodate twenty-five hundred thousand of people along with their herds of cattle. The fact is that the area surrounding Mount Sinai and the area of the twelve springs in Elim [23] are not sufficiently large to have accommodated the Israelites and their cattle.

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19 Exodus 12:39
20 Exodus 5:19
21 Exodus 13:21
22 Exodus 14:1
23 Elim is a place on the edge of the Red Sea with twelve fountains of water and seventy trees of dates, where according to the Pentateuch the Prophet Moses camped after the rescue of the Israelites from Egypt (Exodus 15:27)

THE FIFTH REASON:

We find the following statement in Deuteronomy 7:22.

"And the Lord, thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee".

It is geographically true that Palestine extended nearly 200 miles in length and ninety in breadth. Now, if the number of the Israelites was really twenty-five hundred thousand, and they had captured Palestine after killing all its residents all at once, how was it possible for the beasts to have overcome the number of the Israelites, because had they been much less in number than stated, even then, they would have been enough to populate such a small area.

Ibn Khaldun also refuted this number in his "Muqaddimma 24" Saying that, according to the researches made by the scholars, the gap between Israel and Moses is only three generations. It is unbelievable that in a period of only three generations they could increase to that number.

In view of the above arguments, it is obvious that the People of the Book (The Christians and the Jews do not possess any arguments to prove their claim that the books of the Pentateuch were written or conveyed by the Prophet Moses).

It is, therefore, not binding upon us to believe in these books until irrefutable arguments to support their claim.

THE STATUS OF THE BOOK OF JOSHUA

We have already seen that the Pentateuch, which enjoys the status of being a fundamental book of the Christian faith, cannot be proved to be authentic and believable. Let us now proceed to find out the truth about the Book of Joshua, the next book in importance.

First of all, the name of the author of this book is not known with certainty, and the period of its composition is also unknown 25.

The Christian scholars profess five different opinions:

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24 Ibn Khaldun presented some arguments against this number. One of them is that ancient strategy of war did not allow such a huge army to fight against the enemy, as one line of army would be unaware of the other. The Persian Empire was larger and more powerful than the Israelites, as is understood by the invasion of Persia by Nebuchadnezzar. The Persian also possessed extensive area of land, but the number of their army could never reach that number. The largest number of their army was on the occasion of the battle of Qadasiya fought against the Muslims. It was one hundred and twenty thousand. In view of these facts, the number of the warriors of the Israelites could not be imagined to be more than six hundred thousand people.

25 The Encyclopedia Britannica (viol. 3, page 154) admits that the author of this book was someone who had witnessed all the events that the book deals with. He was a citizen of the city of Edessa who must have been living in the period when this city was invaded by Persian forces.

1. Gerrard, Diodat Huet, Albert Patrick, Tomlin and Dr Gray believe that it was written by the Prophet Joshua himself.
2. Dr Lightfoot claims that Phineas 26 is the author of this book.
3. Calvin says that it was written by Eleazer.
4. Moldehaur and Van Til believe it to have been written by Samuel.
5. Henry claimed that it was written by the Prophet Jeremiah.

Readers should note the contradictory opinions of these Christian scholars, especially keeping in mind the fact that Joshua and Jeremiah are separated by a period of 850 years. The presence of this great difference in opinion is, in itself, a strong evidence that the book is not believed to be authentic by them. Their opinions are generally based on their calculations supported by some vague notions indicating that a certain person might be the author of a certain book. If we make a comparison between Joshua 15: 63 and Samuel 5: 6-8, it is quite clear that this book was written before the seventh year of the ascension of the Prophet David to the throne. Joshua 15; 63 says,"As for the Jebusites the inhabitants of Jerusalem, the children of Israel could not drive them out; but the Jebusites dwell with the children of Judah at Jjuresalem unto this day". The above statement may be compared with the statement made by the Second Book of Samuel which confirms that the Jebusites were living in Jerusalem up until the seventy year of the ascension of David to throne (5: 6-8),the author of Joshua`s statement said that the Jebusites dwelt in Jerusalem "unto this day "meaning the seventh year of David`s ascension to throne. This clearly implies that the author belonged to that period.

Similarly the same book includes this statement, "And they drove not out the Canaanites that dwelt in Gezer, but the Canaanites dwell among the Ephraimites unto this day." We find another statement in I King 9:16 that the Pharaoh had driven out the Canaanites from Gezer in the time of Solomon. This leads to the conclusion that the book was written before the time of Solomon. G.T. Menley has therefore admitted that a comparison of Josh. 15:63 with 2 Samuel 5:7-9 and of Josh. 16:10, with I Kings 9:16 leads to the conclusion that this book was written before Rehobo`aam. See 2-Samuel 1:18

In view of this evidence, it is logical to conclude that the author of the book of Joshua must have lived after the Prophet David.

THE STATUS OF THE BOOK OF JUDGES

The book of Judges is the third most respected book of the Old Testament. Again we are faced by a great difference of opinion regarding the author of the book and the possible period of its compilation.

26 Phineas is the grandson of the Prophet Aaron. He was mentioned in Numbers 25:7, 31:6, Psalms 106:30, Joshua 22:13 and Judges 20:28

Some Christian writers claim it to be the book of Phineas, while some other believes it to have been written by Hezekiah. In neither of these cases can it be said to be a revealed book because neither Phineas nor Hezekiah are Prophets. Hezekiah was the King of Judah. (2 Kings 18 and Chr.32)

Some other writers have asserted that this book was written by Ezra. It may be noted that difference of time between Ezra and Phineas is not less than nine hundred years.

This difference of opinion could not arise if the Christians possessed any real evidence concerning it. According to the Jews all these claims and assertions are wrong. They, on the basis of conjecture, attribute it to Samuel. So there are six different opinions about it.

THE BOOK OF RUTH

This book, too, is the subject of great differences of opinion. Some Christians think that it was written by Hezekiah, in which case it is not a revealed book. Some others hold the opinion that the author of this book is Ezra. All other Christians and the Jews attribute it to Samuel.

It is stated in the introduction to the Bible printed in Strasbourg in 1819 that the book of Ruth is a collection of family stories and the Book of Job is only a tale.

THE BOOK OF NEHEMIAH

The same kind of difference is present regarding the author and the period of this book. The most popular opinion is that it was written by Nehemiah. Athanasius, Epiphanius and Chrysostome believe it to have been written by Ezre. According to popular opinion it cannot be accepted as a revealed book.

The first 26 verses of chapter 12 are different from the rest of the book of Nehemiah since in the first eleven chapters Nehemiah is referred to in the first person, while in this chapter the third person is used for no apparent reason. Furthermore, we find Darius, the King of Persia being mentioned in verse 22 of the same chapter, when in fact he lived one hundred years after the death of Nehemiah. The Christian commentators have to declare this anomaly as a later addition. The Arabic translator of the Bible has omitted it altogether.

THE BOOK OF JOB

The history of the book of Job is even more obscure and uncertain than the other books. There are about twenty-four contradictory opinions regarding its

name and preiod. Maimonides, a celebrated scholar and Rabbi of the Jews, Michael, Leclerc, Semler, Hock, Isnak and other Christians insist that Job is a fictitious name and the book of Job is no more than a fiction. Theodore has also condemned it. Luther, the leader of the Protestant faith, holds it as purely a fictitious story.

The book has been attributed to various names on the basis of conjecture. However if we assume that the book was written by Elihu 27 or by a certain unknown person who was a contemporary of Manasse, it is not acceptable as a prophetic and revealed text.

THE PSALM OF DAVID

The history of this book, too, is similar to the history of the book of Job. We do not find any documentary evidence to show a particular man to be its writer. The period of collection of all the psalms is also not known. Whether the names of the Psalms are Prophetic or not is also unknown. The ancient Christians have different opinions about it. The writers, Origen, Chrysostome and Augustine believe it to have been written by the Prophet David himself. On the other hand, writers like Hilary, Athanasius, Jerome and Eusebius 28 have strictly refuted this. Horne says:

"Undoubtedly the former statement is altogether wrong.

According to the opinion of the latter group, more than thirty psalms are from unknown authors. Ten psalms from 90 to 99 are supposed to be from Moses and a seventy-one psalms are claimed to be from David. Psalm 88 is attributed to Heman 29 and 89 to Ethan 30, while Psalms 72 and 177 are said to be from Solomon, and three psalms are believed to be from Jeduthun and one hundred and twenty psalms from Asaph, but some Christians refute that Psalms 74 and 79 are written by him. Eleven psalms 31 are supposed to have been written by three sons of Kore.

Some writers even think that the author of these psalms to the various writers concerned, while yet others of the psalms were written by another unknown person. Calmat says that only forty-five psalms were written by David, while the rest are by other people.

The ancient Jewish scholars enumerate the following names as the writers of the Psalms: the Prophets Adam, Abraham, Moses; and Asaph, Heman, Jeduthun

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27 Elihu, the son of Bar'achel the Buzite was one of the friends of Job whose dialogue with Job is included in the book (Jon 32:6)

28 Eusebius, a bishop of Palestine, was born in 260 AD and is famous for his book, "The History of the Christian Church". He died in 340 AD.

29 F. Heman, the Ezrabite, was a famous physician of the time. (I Kings 4:31)

30 Ethan also was a physician like Heman (Kings 4:31)

31 Psalms 42 to 49 and 84, 85 and 87

32 and the three sons of Kore. David only having collected them together. According to them David, himself is not the author of any of the Psalms; he is just the collector of them.

Horne said that the judgment of modem Christian and Jewish scholars is that this book was written by the following authors: the Prophets Moses, David and Solomon; and Asaph, Aeman, Ethan, Jeduthun and the three sons of Kore.

The same contradiction and confusion is found regarding the period of its compilation. Some scholars hold them to have been written and compiled in the time of David; some believed that they were collected by some friends of Hzekiah in his period; while some others think that they were compiled in different periods. Similar differences are also expressed about the names of the Psalms. Some claim that they are revealed, while others think that someone who was not a prophet had called them with these names.

Psalm 72, verse 20 says, ``the Prayers of David, the son of Jesse are ended. ``This verse has been omitted in the Arabic translations apparently with the purpose of supporting the opinion of the first group that the whole Book of Psalms was written by the Prophet David. On the other hand it is also possible that this verse might have been added later to support the second group's opinion that the Prophet David was not the author of this book. In both cases the distortion of the text is proved either by omission of this verse or by addition of it.

THE BOOK OF PROVERBS

The condition of this book, too, is not much different from the books we have discussed so for. A few writers have claimed that the author of this whole book is the Prophet Solomon himself. This claim is false because of variations in linguistic idioms and style, and repetition of several verses found in this book.

Apart from this the first verses of chapters 30 and 31 also refute this assumption 33.

Even if we accept that some part of this book could have been written by Solomon which is possibly true for 29 chapter, these were not collected or compiled in is his period because there is no doubt that several of them were collected by Hezekiah as is evident from 25:1:

``These are also proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out"

This was done 270 years after the death of Solomon.

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32 Jeduthun was a porter of the Prophet David. (Chr. 16:38), (25:6), Psalms 35, 66 and 77 are attributed to him

33 The headline of chapter 30 is "The words of Agur, the son of Jakeh", while the line of chapter 31 is, "The words of King Lemuel".

Some writers are of the opinion that the first nine chapters of the book were not written by Solomon. Chapters 30 and 31 are attributed to Agur and Lemuel, as cited, but strangely the commentators could neither find out who these two authors were nor are they sure of their being prophets 34.

On the basis of their usual presumptions they hold that they were Prophets. However, this kind of conjecture is not acceptable to an impartial reader. Some of them think that Lemuel is the second name of Solomon, but Henry and Scott state:

``Holden has rejected the assumption that Lemuel was another name of Solomon, and he has proved that Lemuel was a separate person. Perhaps he has got sufficient proof that the book of Lemuel and the book of Agur are revealed books. Otherwise they could have not been included in the canonical books.``

Adam Clarke says in his commentary:

``This claim is not supported by any evidence that Lemuel was Solomon. This chapter was written a long period after his death. The idioms of the Chaldean language that are found in the beginning of this book also refute this claim. ``

And he comments on chapter 31:

``Certainly this chapter could not have been written by Solomon. ``

Verse 25 of this chapter says:

``there are also proverbs of Solomon which the men of Hezekiah copied out. ``

Verse 30 in the Persian version of the Bible printed 1838 says:

"The words Agur, the son of Jakeh, even the Prophecy: the man spoken unto Ithiel and Ucal"

And the Bible printed in the Persian language in 1845 contains this:

"The word of Acur, son of Jafa, were such that the man spoke unto Ithiel, even Ithiel and Ucal"

The majority of writers have admitted that the book was compiled by many people including Hezekiah, Isaiah and perhaps Ezra.

THE BOOK OF ECCLESIATES

This book too has a history of serious differences. Some writers have claimed that its author was Solomon. Rabbi Kammchi, a famous Jewish scholar, said that it was written by Isaiah. The scholars of the Talmud 35 attribute it to Hezekiah while Grotius says that this book was written by Zorobabel for his son, Ebihud. John, a Christian scholar, and some German scholars calculate it to have been written after the release of the Israelites from Babylon.

34 F. Menley said that there is no information regarding Agur and Lemuel who compiled them.

35 The Talmud is a famous book of the Jews containing history and injunction deduced from the Old Testament

THE BOOK OF THE SONG OF SOLOMON

The history of this book is even more obscure and uncertain. Some of the writers attribute it to the Prophet Solomon or some person belonging to his time. Dr Kennicot and some writers coming after him and the opinion that the claim of its being written by Solomon was historically wrong and that it was written a long time after his death. Theodore, a missionary who lived in the fifth century AD, strictly condemned his book and the Book of Job, while Simon and Leclerc did not acknowledge it as a genuine book. Whiston said it was a foul song and should be excluded from the holy books of the Old Testament. Some others have made the same judgment about it. Semler holds it as a forged and fabricated book. The Catholic, Ward, has pointed out that Castilio declared it to be a vile song decided that it should be excluded from the books of the Old Testament.

THE BOOK OF DANIEL

The Greek Translation, the Latin translation and all the translations of the Roman Catholics include the Song of Three Children and chapter 13 and 14 of this book. The Roman Catholic faith acknowledges this song and the two chapters, but the Protestants disapprove of it and do not consider it genuine 36.

THE BOOK OF ESTHER

The name of the writer of this book as well as the time of its compilation is unknown. Christian scholars believe that it was written by scholars living in the period between Ezra and Simon. A Jewish Scholar Phlion 37 claims that it was written by Jehoiachin, the son of Joshua 38, who had come to Jerusalem after the release from Babylon. St Augustine believed it to be a book of Ezra. Some other writers attribute it to Murdoch and Esther. Other details of this book will later be discussed in chapter 2 of this book.

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36 The Protestants do not include the song and the two chapters in their Bible. The Book of Daniel in theirm Bible consists of only twelve chapters

37 Philon was a Jewish scholar (30 BS – 40 AD) and a contemporary of paul (Bible Handbook)

38 All the versions of the book contain this, but he was not the son of Joshua, he was the son of Jehoakin. He ascended the throne of Jerusalem and ruled for three months.

THE BOOK OF JEREMIAH

We are certain that chapter 52 of this book cannot be claimed to have been written by Jeremiah. Similarly the eleventh verse of chapter 10 cannot be attributed to Jeremiah. In the former case, because verse 64 of chapter 51 of the Persian Version 1838 contains: “Thus far are the words of Jeremiah”. While the Persian Translation of 1839 AD says: “The words of Jeremiah ended here”.

In the latter case the reason is that verse 11of chapter 10 is in the Chaldean language, while the rest of the book is in Hebrew. It is impossible to trace who inserted them in the text. The commentators have made several conjectures regarding the persons making this insertion. The compilers of Henry and Scott remarked about this chapter:

“It appears that Ezra or some other person inserted it to elucidate the predictions occurring in the previous chapter.”

Horne says on the page 194 of Vol. 4 :

“This chapter was added after the death of Jeremiah and the release from the captivity of Babylon, some of which we find mentioned in this chapter too.”

Further in this volume he says:

“Certainly the words of this prophet are in the Hebrew language but chapter 10:11 is in the Chaldean language.”

The Reverend Venema said:

“This verse is a later addition.”

THE BOOK OF ISAIAH

A public debate was held between Karkanar, a religious leader of the Roman Catholics, and Warren about this book. This discussion was published in 1852 in Agra (India). Karkaran writes in third letter that Stalin, a learned German writer, had said that chapter 40 and all the chapters up to chapter 66 of the book of Isaiah were not writer by Isaiah. This implies that twenty-seven chapters of this book are not the writings of Isaiah [39].

39 It is interesting that the number of the books of the Old Testament, according to the Protestants is thirty-eight, while the famous historian Eusiphius has said in c. 100 AD that there were twenty-two books containing the history of the past, which were acknowledged as being genuine and revealed. (G.T. Menley)

THE NEW TESTAMENT AND THE STATUS OF THE FOUR GOSPELS

THE GOSPELS OF MATTHEW, LUKE AND MARK

All the ancient Christian writers and a great number of modern writers are unanimous on the point that the Gospel of Matthew was originally in the Hebrew language and has been completely obscured due to distortions and alterations made by the Christians. The present Gospel is merely a translation and is not supported by any argument or authority. Even the name of its translator is not definitely known. There are only conjectures that possibly this of that person might have translated it. This kind of argument cannot be acceptable to a non-Christian reader. The book cannot be attributed to its author only on the basis of uncertain calculations.

The Christian author of Meezn-ul-Haq could not produce any authority regarding the author of this book. He only conjectured and said that Matthew might possibly have written it in the Greek language. In view of this fact this translation is not acceptable and is liable to be rejected.

The Penny Encyclopedia says regarding the Gospel of Matthew:

"This Gospel was written in the Hebrew language and in the language which was in vogue between Syria and Chaldea in 41 AD Only the Greek translation is available. And the present Hebrew version is only a translation of the same Greek version"

Thomas Ward, a Catholic writer, says in his book:

"Jerome explicitly stated in his letter that some ancient scholars were suspicious about the last chapter of the Gospel of Mark, and some o them had doubt about some verses of chapter 23 of the Gospel of Luke; and some other scholars were doubtful about the fist two chapters of this Gospel. These two chapters have not been included by the Marchionites 40 in their book."

Norton writes in his book printed in 1837 in Boston:

"This Gospel contains a passage running from verse none to the end of the last chapter which calls for research. It is surprising that Griesbach has not put any sign of doubt about its text, since he has presented numerous arguments to prove that this part was an addition by some later people."

Later in his book, giving some more arguments, he said:

40 Marchionite School is a sect of Christianity. They do not acknowledge the books of the Old Testament as genuine. They believe in two Gods. The creator of good and the creator of evil. To them, the books of the Old Testament are the books sent by the second God. The chapters in the books of the New Testament which contain references to the books of the Old Testament are either rejected or altered by them. The founder of this sect was marchion (Abridgement from Izala-Tu-Shakuk page 192, 193 with reference to Lardner)

"This proves that the passage in question is doubtful, especially if we keep in mind the habit of writers in that they usually prefer to add to the text rather than to omit from it."

Griesbach is one of the most reliable scholars of the Protestant faith.

THE INAUTHENTICITY OF THE GOSPEL OF JOHN

There is no authority for the claim that the Gospel of John in the book of the Apostle John to whom it has been attributed. On the contrary, there are several arguments that strongly refute this claim.

THE FIRST ARGUMENT:

Before and after the period of the Prophet Jesus, the style of writing and the method of compiling books were similar to the style of the present Muslim writers. It does not appear from this Gospel that John was making his own statements [41].

It is not possible to refute the obvious evidence which the text itself offers unless strong arguments are presented to negate it.

THE SECOND ARGUMENT:

This Gospel contains this statement in 21:24:

"This is the disciple which testifieth of these things: and we know that his testimony is true" describing the Apostle John. This denotes that the writer of this text is not John himself. It leads us to guess that the writer has found some script written by John and has described the contents in his own language making some omissions and additions to the contents.

THE THIRD ARGUMENT:

In the second century AD when the authorities refused to accept this Gospel as the book of John, Irenaeus [42], a disciple of Polycarp [43] the disciple of John, was living. He did not make any statement to negate those who refused to accept the book and did not testify that he had heard Polycarp saying that this Gospel was the book of John, the Apostle. Had it been the book of John, Polycarp must have known it. It cannot be the truth that he heard Polycarp saying many secret and profound things which he related but did not hear a

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41 The author means that there are passages in this gospel that describe John in the third person. If John is supposed to be the writer, he should have not used third person for himself. (Wali Raazi)

42 Irenaeus, the Bishop of Liune and a celebrated Christian scholar (130-184). His books against heresy are very popular. The Latin translations of his books are still available. (Encyc. Brittannica)

43 Polycarp (69-155) was a Bishop of Samarna. He lived in the period of the Apostles. His achievements against heresy are well-known.

single word about a matter of such importance. And it is even more unbelievable that he had heard it and forgot, since we know about him that he had great trust in verbal statements and used to memorize them. This is evident from the following statement of Eusebius regarding the opinion of Irenaeus about verbal statements:

"I listened to these words with great care by the grace of God. And wrote them not only on paper, but also on my heart. For a long time, I have made it my habit to keep reading them."

It is also unimaginable that the remembered it and did not state it for the fear of his enemies. This argument also rescues us from the blame of refusing the genuineness of this Gospel from religious prejudice. We have seen that it was refused in the second century AD and could not be defended by the ancient Christian.

Celsus, who was a pagan scholar of the second century AD, fearlessly declared that the Christians had distorted their Gospels three or four times or more. This change of or distortion changed the contents of the text.

Festus, the chief of the Manichaeans 44 and a scholar publicly announced in 4th century AD:

"It has been established that the book of the New Testament are neither the books of the Christ, nor are they the books of his apostles but unknown people have written them and attributed them to the apostles and their friends."

THE FOURTH ARGUMENT:

The Catholic Herald, printed in 1844,includess the statement in vol.3on page 205 that Stapelin said in his book that the Gospel of John was undoubtedly written by student of scholar in Alexandria. See how blatantly he claims it to be a book of a student.

THE FIFTH ARGUMENT:

Bertshiender, a great scholar said:

"The whole of this Gospel and all the Epistles of John were definitely not written by him but by some other person in the second century A.D."

THE SIXTH ARGUMENT:.

Grotius, a famous scholar, admitted: "There used to be twenty chapters in this Gospel. The twenty-first chapter was added after the death of John, by the church of Ephesus."

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44 Manichaeans; a sect of the Christians claiming that the God who gave Moses the Pentateuch was not, God forbit, the True God, but a Satan. They believe in the New Testament but reject from it what they do not like

THE SEVENTH ARGUMENT:

The Allogin, a sect of the Christians in the second century AD, disowned this Gospel and all the writing of John.

THE EIGHTH ARGUMENT

The first eleven verses of chapter 8 are not accepted by any of the Christian writers and it will soon be shown that these verses do not exist in the Syriac version.

If there were any authentic proof to support it most of the Christian writer would have not made such statements. Therefore the opinion of Bertshiender and Stapelin is undoubtedly true.

THE NINTH ARGUMENT:

Horne in chapter two of vol.4 of his commentary says:

"The information that has been covered to us by the historians of the church regarding the period of the four Gospels is defective and indefinite. It dose not help us reach any meaningful conclusion. The ancient theologians have confirmed absurd statements and written them down. Subsequent people accepted them just out of respect to them. These false statements thus were communicated from one writer to another. A ling period of time has passed, and it has become very difficult to find out the truth."

Further in the same volume he says:

The first Gospel was written either in 73 A.D. or 38 A.D. or in 43 A.D. or in 48 A.D. or in 61, 62, 63 and 64 A.D. The second Gospel was written in 56 A.D. or at any time after it up until 65 A.D. and most possible in 60 or 63 A.D. The third Gospel was written in 53 or 63 or 64 A.D. The fourth Gospel was written in 68, 69, 70 or in 89 or 98 A.D."

THE EPISTLES AND THE REVELATION

The Epistle to the Hebrews, the Second Epistle of Peter, the Second and the Third Epistles of John, the Epistle of Jacob, the Epistle of Jude and several verses of the First Epistle of John are wrongly attributed to the apostles. These books were generally supposed to be doubtful up until 363 AD and continue to be considered false and unacceptable to the majority of Christian writers up until this day. The verses of the first Epistle of John have been omitted in Syrian versions.

The Arabian churches have rejected the second Epistle of Peter, Epistles of John, the Epistle of Jude, and the Revelation. Similarly the churches of Syria have rejected them from the beginning of their history.

Horne says in the second volume of his commentary (1822) on pages 206 and 207:

"The following Epistles and verses have not been included in the Syrian version and the same was the case with Arabian churches; the second Epistle of Peter, the Epistle of Jude, both the epistles of John, the Revelation, the verses from 2-11 of chapter 8 in the gospel of John, and chapter 5 verse 7 of the first Epistle of John. The translator of the Syrian version omitted these verses because he did not believe them to be genuine. Ward confirms this in this book (1841) on page 37: "Rogers, a great scholar of the Protestant faith has mentioned the name of a number of Protestant scholars who declared the following books as false and excluded them from the holy scriptures: the Epistles to the Hebrews, the Epistle of Jacob, the second and the third Epistles of John, and the Revelation."

Dr Bliss, a learned scholar of the Protestant faith stated:

"All the books up until the period of Eusebius are found acceptable: and he insists on the point that:

"The Epistle of Jacob, the second Epistle of Peter and the second and third Epistles of John are not the writing of the Apostles. The Epistles of the Hebrews remained rejected for along period; similarly the Syrian church did not acknowledge the second Epistle of Peter, the second and third Epistles of John, the Epistle to Jude and Revelation."

Lardner said in vol. 4 of his commentary on page 175:

"Cyrillus and the Church of Jerusalem did not acknowledge the book of Revelation in their period. Apart from this, the name of this book does not even occur in the list of Canonical books which he wrote."

On page 323 of the same volume he further said:

"Revelation was not the part of the Syrian version. Barhebroeus and Jacob did not include this book for comments in their commentary. Abedjessu omitted the second Epistle of Peter, the second and the third Epistles of John, the Epistle of Jude and the Revelation from his list. All other Syrian have the same opinion about these books".

The Catholic Herald (1844) contains the following statement on page 206 of vol. 7:

Rose has written on page 161 of his book that many Protestant scholars consider the book of Revelation non-believable. Professor Ewald has produced powerful arguments to prove that the Gospel of John and the Epistles of John and the Revelations of John cannot be the writings of the same person.

Eusebius makes the following statement in chapter 25 of vol. 7 of his history:

Dionysius says that some ancient writers excluded the book of Revelation from the Holy Scriptures and have completely refuted it. He said that this book is meaningless and a great example of ignorance. Any association of this book with John or with a righteous man or with any Christian is wrong. In fact, this with book was attributed to John by a heretic Cerinthus. I wish I had the powers of excluding it from the Holy Scriptures. As far as my own opinion is

concerned, I believe it to be from someone who was inspired. But what I cannot easily believe is that the writer was any of the apostles, or that he was the son of Zebedee or brother of Jacob."

On the contrary the idiom of the text and style strongly indicate that the writer cannot have been the Apostle John who is mentioned in the Book of Acts because his presence in Asia Minor is not known. This John is totally a different man who is an Asian. There are two graves in the city of Ephesus, both bearing the inscription of John. The contents and the style of this book indicate that John, the Evangelist, is not the writer of this book. Since the text of the Gospel and the Epistles is as refined as the style of the Greeks. Contrary to this the book of Revelation contains a text very different in style from the Greeks, full of uncommon expressions.

Besides this the Evangelists have a common practice in that they do not disclose their names in the Gospels nor in the Epistles, but describe themselves in the first person or in the third person, which writer of this book has mentioned his own name. In the revelation of Jesus in chapter 1 he says: "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified id by his Angel unto his servant John." He also writes in chapter 4: "John to the seven churches which are in Asia." In chapter 9 he says: "I, John, who am your brother, and companion in tribulation and in this kingdom, and patience of Jesus Christ." Again in 22:8 he says: "I John saw this things and heard them."

He mentions his name in all the above verses contrary to the general practice of the Evangelists. The explanation that the writer has disclosed his name against his normal practice in order to introduce himself cannot be acceptable because if this had been his object he would have used specific words to gather with his name defining his intention. Fore example, he could have written John, the sun of Zebedee or brother of James. He only uses some general words like "your brother", companion in patience etc., which do not serve the purpose of his introduction.

Eusebius also says in chapter 3 of vol. 3 of his book:

"The first Epistle of Peter is genuine, but his second Epistle should never be included in the Holy Scripture. Fourteen Epistles of Paul are, how ever, read. The Epistle to the Hebrews has been excluded by some people."

He further elaborates in chapter 25 of the same book: "It has been a point of debate whether the Epistles to James, and Jude, the second He epistle of Peter, and the Epistles of John I and II were written by the Evangelists or some other writers of the same names. It should be understood that the Acts of Paul, the Revelation of Peter, the Epistle of Barnabas and the book entitled, "The Institution of the Disciples" are rejected books and this can be proved. The Revelation should also be included in this list."

Eusebius also quotes a statement of Origen concerning the Epistle to the Hebrews in chapter 25 of vol. 6 of his book:

"It is a popular notion among the people that this Epistle (Hebrews) was written by Clement of Rome (150-220) and some people think that it was written by Luke."

The Irish missionary Lyon (178) and Hippolitus (220) and Nouclus, the missionary of Rome (251), refused to accept the genuineness of the Epistle to Hebrews. Turtullien, the bishop of Carthage (d. 200) says that this Epistle belongs to Barnabas. Caius, the Presbyter of Rome (d. 251) counted thirteen Epistles of Paul and did not count this Epistle. Cyprien, the bishop of Carthage (248), does not make any mention of this Epistle. The Monophysite churches still refuse to acknowledge the second Epistle of Peter and the second and third Epistles of John.

Scaliger disowns the Epistle to the Hebrews by saying that whoever was the author of this Epistle had wasted his time Eusebius, in chapter 23 of vol. 2 of his book says:

"Generally this Epistle is supposed to be false and several ancient writers have mentioned this. Our opinion about the Epistle of Jude is not different but many churches still act according to it."

The History of the Bible (1850) contains this statement:

"Grotius says that this Epistle, that is, the Epistle of Jude was written by Jude Oskolf (Archbishop) the 15th Oskolf of Jerusalem living in the period of Emperor Hadrian."?

Eusebius has stated in his history vol.6, chapter 25:

"Origen said in vol. 5 of his commentary on the Gospel of John that Paul did not write any thing to the Churches, and if he wrote to any Church it was not more than a few lines."

According to Origen, all the Epistles which are attributed to Paul, where not written by him. They are hypothetically attributed to him. Perhaps a few lines of Paul might also present in these Epistles. Keeping all this statements in mind, we are led to believe the truth of the following statement made by Festus:

"The author of the New Testament is neither Jesus Christ nor his apostles, but a certain man of unknown identity has written them and attributed them to the Evangelists."

The truth of this statement has been proved beyond doubt. We have already shown earlier in this book that this six Epistles and the book of Revelation were believed in and remained rejected up 363; and they were not acknowledged even by the council of Nicaea in 325. Then in 364 the members of the council of Liodesia acknowledged the six Epistles. The Book of Revelation remained excluded even in this meeting but later on in 397 was acknowledge by the Council of Carthage.

The decision of the two councils about these cannot be considered as an argument for obvious reasons. Firstly all the councils had acknowledged the Book of Jude. The Council of Liodesia then accepted the ten verses of chapter 10 from the Book of Esther, and the six chapters subsequent to chapter 10. The

Song of Solomon, Tobit, Baruch, Ecclesiastes and Maccabees were acknowledged by the council of Carthage, while all the subsequent councils confirmed the decision of the above three councils.

Now, if the decisions of these councils were founded on authenticated arguments, which they most certainly were not, then the Protestant would have accepted them, but on the other hand, if their decision s were arbitrary, as was in fact the case, it was necessary for the Protestant s to reject all of these books. We are very much surprised to note that they accepted the councils` decision regarding the six Epistles as well as the Book of Revelation but rejected it concerning the other books, especially the book of Judith which had been unanimously acknowledged by the councils. This decision again arbitrary and with out justification.

Their only proffered reasons, does the original versions of these books has been lost, cannot be accepted because Jerome confirmed the fact that he found the original versions of Jude and Tobata in the Chaldean language and the original book of Ecclesiasticus in Hebrew, and these books have been translated from the original versions. On this basis, the Protestants should at least accept these books and they should in fact reject the Gospel of Matthew since the original of that book was lost.

The statement of Horne, already quoted previously, proves the fact that the ancient Christians were not very particular about looking into the Authenticity of their traditions. They used to accept and write all kinds of mythical and fabulous stories and traditions which were followed and acted upon by the people of subsequent times. In view of this, the most acceptable conclusion is that the scholars of these councils must have heard some of these traditions, which, after having been rejected for centuries, where acknowledged by them without any authentication.

Because the holy scriptures are treated by the Christians in the same way as ordinary books of law and civil administration, they continually changed and altered the texts suit their needs. A few examples of this will be sufficient to establish our claim.

The Greek translation was consistently acknowledged as the authoritative text from the time of the Apostles to the 15th century. The Hebrew versions were believed to have been distorted and the Greek translation was considered the accurate version. Subsequently the position of theses books was altogether changed. The destroyed version was acknowledged as accurate and accurate one as distorted.

The Book of Daniel in the Greek version was genuine in the eyes of the early scholars, but after Origen declared that it was incorrect, they rejected it and replaced it with the version of Theodotion 45.

45 Theodotion was a Hebrew scholar who prepared a translation of the scripture from the current Hebrew text.

The Epistle of Aristias remained on the least of the Holly Scriptures but in the seventeenth century some objections were raised against it and suddenly it turned into a false document of the eyes of all the Protestant scholars.

The Latin version is believed genuine by all the Catholics, while it is considered distorted and unbelievable by the Protestants.

The small book of Genesis remained genuine and believable up until the 15th century while the same book was declared false and rejected in the 16th century.

The Third Book of Ezra is still acknowledge by the Greek Church but has been rejected by both the Catholics and Protestants. Similarly the Song of Solomon was considered genuine a part of the Holy Scriptures and can still be found in the Codex Elexandrine [46], yet it is now rejected.

The gradual realization of the distortions present in a number of their holy books is bound to lead the Christians, sooner or later, to admit to the truth of the fact that the great parts of the Judeo-Christian scriptures have undergone great changes and distortions.

We have shown that the Christians do not possess any authentic records or acceptable arguments for the authenticity of the books of either the Old Testament of The New Testament.

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46 This is a version of the Bible attributed to Elexandrianose, hence its name. This version can be seen in the British Museum.

IZHAR-UL-HAQ

The Truth Revealed

Part 2

Contradictions and Errors in the Biblical Text

by

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FOREWORD

The English translation of this truly remarkable work of scholarship will hopefully bring it to the audience it deserves and to which it is most relevant. Its importance lies not so much in the author's actual discoveries as in their implications for the impartial Christian reader. The contradictions and errors in the biblical text, most of them acknowledged by Christian scholars, proved beyond a doubt that the biblical account of event is, to say the least, unreliable and occasionally clearly manipulated to serve the interests of particular individuals or power groups. This means in turn that the biblical version of events can only be accepted in most general terms and that serious doubt must be thrown on the accounts even such central events of Christianity as the 'crucifixion' and 'resurrection of Jesus'. This in turn opens the way for Christians to accept the true and definitely divinely revealed version of these events in the Qur'an.

INTRODUCTION

by
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Former Minister of Hajj
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The *Truth Revealed* is a book which describes Islam as the inspired truth, guiding mankind to faith, peace and security. Islam is the religion of Abraham from whom all the followers of the three heavenly religions claim to belong.

The conflict between Islam and the Christian missionaries in the Indian subcontinent turned into a fierce fight in which Islam was defended by a faithful man who depended on Allah alone. He was equally true and faithful in his understanding of the other heavenly religions in their true form, as revealed to the Prophets Moses and Jesus Christ, which in essence accord with the teachings and spirit of Islam.

The conflict was of greater importance than the wars with early Arab infidels (the Quraysh and other tribes) and the Crusades, and so was the victory. One side in it was supported by the strength, resources and media of a strong Christian government. The stake was enormous as any set-back would be fatal to them in this most important and strategic area. All the powers of the Christian religion joined to defend their teachings from being blamed for alterations in their scriptures which, if proved, might mean Christians abandoning their religion.

The Christians go on pilgrimage not only to seek forgiveness, but also to gain spiritual blessings to fight against all the other religions, Islam being the foremost. In this particular conflict they had a clear plan to destroy Islam and the Muslims in India before spreading their fight to the rest of the Islamic world, as, having already achieved victory in India; it would then be easier elsewhere.

Islam had already made its strength felt in India by *Rajab* 70 AH, and India and its people became a great Islamic power, as India had a great civilization and great wealth. It also became a major aim for the ambitious colonial powers to conquer India and the sub-continent. Since the power in India was with Islam they, therefore, mischievously started spreading Christianity. The activities of the Christians started by appointing a bishop for the Christians and changing the Great Mosque of Delhi into a church. Books denouncing the Islamic faith were published to confuse the common Muslims. The old prejudice of Christianity against Muslims even led them to commit murders.

This conduct startled Muslim scholars into defending their faith, without any regard to the sacrifice involved. The Muslims decided to publish books and to increase the religious awareness of the common Muslims so as to counteract the unfair attack on Islam. This program was effective in protecting the image of Islam. A number of books were written, numerous debates were conducted, and a lot of meaningful speeches were delivered in the mosques transmitting Islam as the true religion.

All this brought into the limelight a great man to lead the Muslims engaged in defending Islam. This learned scholar, Shaykh Rahmatullah Kairanvi not only defended Islam, but also exposed Christianity and its teachings by obtaining guidance only from the Qur'an. Being a true Muslim scholar, he had all the courage necessary to sacrifice his life for the sake of Allah, cherishing the saying:

> *If I am killed for being a Muslim, I do not care on which side my body lies. It is for the sake of Allah.*

The great and faithful Shaykh Rahmatullah challenged the head of the Christian Mission of India at that time, the Rev. C-C-P Fonder to an open debate to prove to the Christians that Muslims had been silent merely because they did not feel that an answer had been necessary. However, since the anti-Islamic forces had been making false claims and increasing their efforts against Islam, the time had come for a Muslim scholar to expose the true facts in an open debate.

The Rev. Fonder said, "Let it be here in Agra where the Muslim scholars have been reading the Bible, and reading my books, and other books written by Western scholars in order to prove that the Bible was false as it contains alterations and that my books are also false."

The debate took place in January, 1854, in Akbarabad in the city of Agra. Shaykh Rahmatullah proved that the Bible used at that time and still in use now was not the one given to Jesus (peace be upon him). The Rev. Fonder admitted that there were alterations in the Bible in seven or eight places.

Shaykh Qamar al-Islam, the Imam of the Grand Mosque, asked a journalist Khadim Ali Khan to publish the missionary's admission that there were seven or eight alterations in the Bible, upon which the Rev. Fonder shouted, "Yes, I do admit to this, but this small alteration does not affect the Holy Book of the Heavens!"

Hearing this Shaykh Rahmatullah commented, "If any alteration is proved to have been perpetrated in a particular text, it is considered null and void and invalidated. Since you admit that the Bible has been altered in seven or eight places, how can you claim that it is true and how can you believe in it?"

The first debate ended on this note.

On the 11th of April 1854, there was a second debate, attended by diplomats and important dignitaries from all walks of life. It also ended in humiliation for the Chief Missionary, who disappeared after a couple of sessions and did not attend the rest of the debate.

Before starting the debate, the Chief Missionary had asserted in front of all those present, "This debate is held at the request of Shaykh Rahmatullah. I have accepted it without any personal benefit to me. I am going to show you the clear proofs that prove the Christian religion to be a true one. You should be aware that the subjects of this debate are: revelation, alterations, the divinity of Jesus, the Trinity, and the mission of Muhammad."

Shaykh Rahmatullah asserted that he would convert to Christianity if he failed to answer the questions of the missionary who also made the commitment to accept Islam if he was defeated.

The result was the admission that the Bible had been altered. The victory, proving Islam to be the true religion caused the brutal aggression on the part of the British government against the Muslims in India in 1857, in which thousands of renowned Muslim scholars were killed. Shaykh Rahmatullah was at the top of the list, but Allah saved him. He escaped to Makka al-Mukarrama, and there he established the *Madrasa Saulatia*.

Sultan Abdul-Aziz Khan invited Shaykh Rahmatullah to Constantinople, where he held a great celebration for him, and requested him to write a book on the debate. He wrote the book, *The Great Debate*, which later became known as The Truth Revealed (***Izharu'l-Haqq***).

Then times changed and scholars in the West themselves started rejecting their altered religion. Some scholars accepted the fact of the Holy Qur'an and became Muslims while others did not accept the truth of the Holy Qur'an and have yet to join the faithful.

A dire need was felt to translate the book of The Great Debate into English so that its message would be read and comprehended. Allah has now made this possible and the book has been translated into English. I pray to Allah to accept it as a sincere work and reward all those who were associated with it.

May Allah make it a cause for the fight guidance of those who read it in the search for truth and a straight path.

Madina al-Munawwara
21 Jumada'th-Thani 1409 AH
28 January 1989 AD

CONTRADICTIONS AND ERRORS IN THE BIBLICAL TEXT

THE CONTRADICTIONS

"Had it (the Holy Qur'an) been from other than God, they would surely have found therein much discrepancy." (Qur'an 4:82)

The texts of all the Judeo-Christian scriptures contain surprisingly numerous contradictions and errors that are easily spotted by a serious reader of the Bible. This section is devoted to pointing out some of these contradictions [1] in numerical order. The errors found in these texts will be discussed separately in the following section.

Contradiction No. 1

Any serious reader making a comparison between chapters 45 and 46 of the book of Ezekiel, and chapters 28 and 29 of the book of Numbers will notice great contradiction in the doctrines [2] mentioned therein.

Contradiction No. 2

A comparison between chapter 13 of the Book of Joshua and chapter 2 of Deuteronomy concerning the inheritance of the children of Gad discloses a plain contradiction. One of the two statements has to be wrong.

Contradiction No. 3

I Chronicles chapters 7 and 8 concerning the descendants of Benjamin makes a statement which contradicts chapter 46 of Genesis. The Judea-Christian scholars have had to admit that the statement made by Chronicles is erroneous. This will be discussed later.

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1 The author had given no less than one hundred and nineteen examples of such contradictions in the biblical text.

2 In both places there are injunctions regarding offerings and sacrifices. Readers may look these up themselves if interested.

Contradiction No. 4

There is great discrepancy in the description of genealogical names in I Chronicles 8:29-35 and 9:35-44. This contradiction was noticed by Adam Clarke who says in volume 2 of his commentary: “The Jewish scholars claim that Ezra had found two books which contained these sentences with the contradicting names and since he could not prefer one to the other, he included both of them.”

Contradiction No. 5

In 2 Samuel 24:9, it says:

> And Joab gave up the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword and the men of Judah were five hundred thousand men.

On the other hand, we find in I Chronicles 21:5:

> And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred and three score and ten thousand men that drew sword.

The discrepancy in these statements amounts to a great contradiction in the number of people. There is a difference of three hundred thousand in the number of the Israelites while the difference in the number of the People of Judah is thirty thousand.

Contradiction No. 6

We read in 2 Samuel 24:13:

> “So Gad [3] came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land?

However we read in 1 Chr. 21:12:

> “Either three years famine or.... “

The contradiction is quite obvious, since the former statement speaks of seven years of famine while the latter statement mentions only three years of

3 According to Torah Gad was the prophet who was considered to be the seer of the unseen.

famine referring to the same occasion. The commentators of the Bible have admitted that the former statement is erroneous.

Contradiction No. 7

In 2 Kings 8:26 we find this statement:

"Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. "

In contrast with the above statement we read in 2 Chr. 22:2:

"Forty and two years old was Ahaziah when he began to reign... "

This contradiction speaks for itself. The latter statement is obviously wrong and the commentators on the Bible have admitted this to be the case. It has to be wrong because the age of Ahaziah's father, Jehoram, at the time of his death was 40 years and Ahaziah began reigning just after the death of his father as is known from the previous chapter. In this case if we did not negate the latter statement it would mean that the son was two years older than his father.

Contradiction No. 8

In 2 Kings 24:8 it is stated that:

"Jehoiachin was eighteen years old when he began to reign... "

This statement is contradicted by 2 Chr. 36:9 which says:

"Jehoiachin was eight years old when he began to reign... "

The contradiction is more than obvious. The second statement is erroneous as will be shown later in this book. This has been admitted by Bible commentators.

Contradiction No. 9

There is an obvious contradiction between the statements of 2 Samuel 23:8 [4] and and 1 Chronicle 11:11 [5]

4 "These be the names of the mighty men whom David had: The Tachomonite that sat in the seat, chief among the captains; the same was Adino the Eznite; he lift up his spear against eight hundred, whom he slew at one time."

Both are talking of the mighty men of David. Adam Clarke, making comments on the former statements of 2 Samuel, has quoted Dr Kennicot as saying that the verse in question contains three great distortions. This requires no further comment.

Contradiction No. 10

It is stated in 2 Samuel 5 and 6 that David brought the Ark to Jerusalem after defeating the Philistines, while chapters 13 and 14 of 1 Chronicles, describing the same event, make David bring the Ark before the defeat of Philistine [6].

One of the two statements must be wrong.

Contradiction No. 11

In Genesis 6:19,20 and 7:8,9 we read:

> "And of every living thing of all flesh, two of every sort shalt thou bring into the Ark, to keep them alive with thee; they shall be male and female."
> "Of fowls after their kind and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto thee. "

But as we proceed a little further to the next chapter of this book we suddenly come to this statement.

> "Of every clean beast thou shalt take to thee by sevens, the male and his female, and of beasts that are not clean by two, the male and the female."

When we proceed to the next verse it says: "Of fowls also of the air by sevens..."

The contradiction speaks for itself.

Contradiction No. 12

It is understood from the Book of Numbers 31:7 that the Israelites killed all the men of Midian during the lifetime of Moses [7], and only their young girls

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5 "And this is the number of the mighty men whom David had; Hashobeam, and Hachmonite, the chief of the captains; he lifted up his spear against three hundred slain by him at one time."

6 Chapter 5 describes the events of war against Philistines while chapter 6 speaks of the Ark brought to Jerusalem by David whereas chapter 13 of I Chronicles speaks of the Ark and chapter 14 describes the defeat of Philistines.

7 "And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males."

were allowed to live in servitude. This statement contradicts the description given in Judges 6 from which it is understood that in the time of Judges the Midianites were so strong and powerful that they dominated the Israelites while historically the time difference between the two periods is not more than one hundred years.

Having been totally wiped out, how could the Midianites have been sufficiently strong and powerful to keep the Israelites under their domination for seven years within the short period of only one hundred years? 8

Contradiction No. 13

Exodus 9:6 states:

> "And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one."

This implies that all the cattle of Egypt had died but it is contradicted by another statement of the same chapter of the same book which says:

> "He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses"
> "And he that regarded not the word of the Lord left his servants and his cattle in the field 9."

The discrepancy in the above statements needs no comment.

Contradiction No. 14

Genesis 8:4,5 contains this statement:

> "And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."
> "And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."

This statement contains a serious contradiction of facts, since the Ark could have not rested on the mountain in the seventh month as described in the first verse if the tops of the mountains could not be seen until the first day of the tenth month as described by the next verse

8 "And the hand of Midian prevailed against Israel." [Judges 6: 2]
"And Israel was greatly impoverished because of the Midianites." [Judges 6:6]

9 Exodus 9:20,21

Contradictions No. 15 - 26

A comparison between 2 Samuel 8 and 1 Chronicles 18, discloses a great number of discrepancies and contradictions in the original version in the Hebrew language, although the translators have tried to rectify some of them.

We reproduce some of them in parallel columns below, using the commentary of Adam Clarke on Samuel. As can be seen there are numerous contradictions in these two chapters.

Verse No. The Words of 2 Samuel (8)	Verse No. The Words of I Chronicles (18)
1 "David smote the Philistines and subdued them and took the tax [10] out of the hand of Philistines."	1 "David smote the Philistines and subdued them and took Gath and her towns out of the hands of Philistines."
3 "Hadadezer"	3 "Hadarezer"
4 "A thousand chariots and seven hundred horsemen"	4 "A thousand chariots and seven thousand horsemen"
8 "And from Betah and from Berothai, cities of Hadadezer King David took exceeding much brass"	8 "From Tibbath, and from Chun, Cities of Hadarezer brought David very much brass"
10 "Joram, his son unto King David"	10 "Hadoram, his son to the King David"
17 "… and Ahimelech, the son of Abiathar were the priests, and Seraiah was the scribe"	17 "… and Abimelech, the son of Abiathar were the priests, and Shavsha was scribe"

Contradictions No. 27 – 32

Some other similar contradictions are found in the text of 2 Samuel 10 and 1 Chronicles 19. These contradictions are also mentioned by the commentators of the Bible. We reproduce below the contradicting words and phrases in two adjacent columns:

Verse No. The Words of 2 Samuel (10)	Verse No. The Words of I Chronicles (19)
16 "… Sobach, the captain of the host of Hadarezer…"	16 "… Shophach, the Captain of the host of Hadarezer…"
17 "came to Helam."	17 "came upon them."
18 "… slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen."	18 "… slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen."

10 In nearly all the versions of the book the word tax has been given, but in the King James version the word is Metheg-ammah

Contradiction No. 33

1 Kings 4:26 contains this statement:

> "And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen."

This statement is clearly contradicted by 2 Chronicles 9:25, which says:

> "And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen;"

Urdu and Persian translations have the same number but the Arabic translator has changed four thousand to forty thousand. Adam Clarke, the commentator, having pointed out the controversies of various translations and commentaries, has said, that in view of the various discrepancies, it would be better to admit that the numbers (in the Book of Kings) have been changed and distorted.

Contradiction No. 34

Comparison of 1 Kings 7:24 and 2 Chronicles 4:2-3 also discloses a contradiction in the statement of facts.

In both texts a *natatorium* (molten sea) made by Solomon is mentioned. The text of the Book of Kings is this:

> "And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast."

The text of Chronicles contains this description:

> "Also he made a molten sea of ten cubits from brim to brim, round in compass..."
>
> "And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast."

This is what it says in the Urdu and English versions while the Arabic translation of 1865 describes neither knops nor oxen but totally different things, a kind of cucumber. Knop! Ox! or Cucumber! Can you find any relation between these totally different things?

Adam Clarke, making comments on the text of Chronicles, points out that the opinion of great scholars was to accept the text of the Book of Kings, and it was possible that the word *'bakrem'* might have been used in place of *'bakem'*. *'Bakrem'* signifies a knop and *'bakem'* an ox. To be short, the commentator has admitted the presence of human manipulation in the text of Chronicles. The compilers of Henry and Scott are forced to say that this difference in the text was due to a change in the alphabets.

Contradiction No. 35

2 Kings 16:2 says:

"Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem... "

We find another statement in the same book in 18:2 regarding his son Hezekiah:

"Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. "

This later statement means that Hezekiah must have been born when his father Ahaz was only eleven years old which is physically impossible 11. Obviously one of the two texts is wrong. The commentators have admitted that the former statement is wrong. Commenting on chapter 16 the compilers of Henry and Scott say that apparently thirty has been written instead of twenty and have advised people to refer to 18:2 of the same book .

Contradiction No. 36

2 Chronicles 28:1 says:

"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: "

Chapter 29 of the same book starts with these words:

"Hezekiah (the son of Ahaz) began to reign when he was five and twenty years old.."

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11 According to the first text Ahaz began to reign when he was twenty. He reigned sixteen years; his total age was thirty six years. According to the second text his son began to reign when he was twenty five years old. Deduction of 25 from 36 leaves eleven.

Here too (as in No. 35) one of the two texts has to be wrong and apparently it is the first text that is erroneous.

Contradiction No. 37

A comparison between 2 Samuel 12:31 and 1 Chronicles 20:3, presents another obvious contradiction between the two texts. Horne has also noted this difference and has suggested that the text of the 1 Chronicles should be changed to accord with the text of the Book of Samuel. He says, "The text of Samuel is correct, therefore the text of Chronicles may accordingly be altered."

What is to be noted from this example is the despotic and arbitrary attitude of the Christian theologians towards their holy scriptures. The more surprising fact in this regard is that this suggestion was followed by the Arabic translator in 1844 in the opposite direction to this suggestion. That is to say, he altered the text of the Samuel to accord with the text of Chronicles and not the other way round as was suggested by Horne.

The readers of this book should not be shocked by this. They will soon be coming to frequent distortions of this nature – a usual practice of the Christians.

Contradiction No. 38

We read in 1 Kings 15:33:

> "In the third year of Asa king of Judah began Baasha the son of Abijah to reign all over Israel in Tirzah, twenty and four years."

Contrary to this 2 Chronicles 16:1 says:

> "In the sixth and thirtieth year of the reign of Asa Baasha, King of Israel came up against Judah... "

The contradiction between the texts is more than clear. One of the two texts must be wrong because according to the first text Baasha died [12] in the twenty-sixth year of Asa's reign so that in the thirty-sixth year of Asa's reign he has been dead for ten years. Obviously Baasha cannot invade Judah ten years after his death.

The compilers of Henry and Scott, commenting on the text of Chronicles have said, "Asher, a great Christian scholar, has said, "This twenty-sixth year is

12 Since he reigned twenty-four years, and ascended to thye throne after two years of Asa's reign making twenty-six years, and 1 King 16:6 says, "Baasha slept with his fathers." And further in 16:8 of the same book we read, "In the twenty-sixth year of ASA, King of Judah began Elah, the son of Baasha to reign over Israel in Tirzah."

not the year of Asa's reign, but this is the year of the division of the kingdom which was in the period of Jeroboam."

The Christian scholars, however, have admitted that the text of Chronicles is erroneous – either the number thirty-six has been replaced by twenty-six or the phrase 'the division of the kingdom' is to be put in place of Asa.

Contradiction No. 39

The text of 2 Chronicles 15:19 is this:

> "And there was no war unto the five and thirtieth year of Asa."

This text is again contradicting the text of 1 Kings 15:33 as has been shown in the previous argument under Contradiction No. 38.

Contradiction No. 40

The number of Solomon's officers looking after the work is described as three thousand and three hundred in 1 Kings 5:16, whereas in 2 Chronicles 2:2 this number is mentioned as three thousand and six hundred. The Greek translators have altered this number making it six hundred.

Contradiction No. 41

The text of 1 Kings 7:26 giving the description of the "molten sea" made by Solomon says, "It contained two thousand baths", while the text of 2 Chronicles 4:5 claims, "It received and held three thousand baths".

The Persian translation, 1838, speaks of the capacity of two thousand "idols". The Persian translation, 1845, contains, "Two thousand vessel," And the Persian translation, 1838, contains, "three thousand idols". The inconsistencies and discrepancies of these various texts speak for themselves.

Contradiction No. 42

When chapter 2 of the Book of Ezra is compared with chapter 7 of Nehemiah, several discrepancies and contradictions in the texts can be seen. Apart from textual differences, there are errors in number of the Israelites. In the two chapters there are twenty numerical contradictions and many others where names are concerned. We reproduce below the errors concerning the numbers of the liberated Israelites:

Verse No. The Text of EZRA, Ch. 2	Verse No. The Text of NEHEMIAH, Ch. 7
6 "The children Pahath Moab… two thousand eight hundred and twelve"	11 "The children of Phahath Moab … two thousand eight hundred and eighteen"
8 "The children of Zattu, nine hundred forty and five"	13 "The children of Zattu, eight hundred forty and five"
12 The children of Azgad, a thousand two hundred twenty and two"	17 "The children of Azgad, two thousand three hundred twenty and two"
15 "The children of Adin, four hundred fifty and four"	20 "The children of Adin, six hundred fifty and five"
19 "The children of Hashum, two hundred twenty and three"	22 "The children of Hashum, three hundred twenty and eight"
28 "The children of Beth-el and Ai, two hundred twenty and three"	32 The men of Beth-el and Ai, an hundrred twenty and three"

Both texts agree on the total number of the Israelites who came to Jerusalem after the release from captivity in Babylon. These chapters claim that they were forty-two thousand three hundred and sixty. But if we add them ourselves, we do not obtain this number neither from Ezra or from Nehemiah. The total according to Ezra comes to twenty nine thousand eight hundred and eighteen, while in Nehemiah it adds up to thirty-one thousand and eighty-nine.

Nor is this total number correct according to the historians. Joseph (Eusephius) says in the first chapter of vol. 2 of his history:

> "The Israelites that came from Babylon count to forty-two thousand, four hundred and sixty-two."

The compiler of Henry and Scott's commentary have said under the comments on the text of Ezra:

> "A great difference has been caused between this chapter and chapter 7 of Nehemiah by the copyists. At the time of their rendering into English, the corrections were made through the available copies. Wherever the copies could not be found, the Greek translation was preferred over the Hebrew."

It may be noted how the texts of the Holy Scripture are so easily distorted in the name of correction, and how texts that remained acknowledged for centuries vanish altogether from the books. Meanwhile the books still remain full of errors and contradictions.

In fact, participation of human element in these books has been present from their very origin. The copyists are unjustifiably blamed for making errors. Even

today a comparative reading of these two chapters will reveal more than twenty errors and contradictions.

Contradiction No. 43

We find this statement in 2 Chronicles concerning the name of the mother of King Abijah:

> "His mother's name also was Michaiah, the daughter of Uriel of Gibeah." [2 Chr. 13:2]

Contrary to this we find another statement in the same book to the effect that:

> "He took Maachah the daughter of Absalom; which bare him Abijah..." [2 Chr. 11:20]

Again this latter statement is contradicted by the book of 2 Samuel 14:27 which says that Absalom had only one daughter named Tamar [13].

Contradiction No. 44

It is understood from the Book of Joshua chapter 10 that the Israelites took over Jerusalem after killing the king, while 15:63 of the same book denies the capture of Jerusalem by the Israelites [14].

Contradiction No. 45

2 Samuel 24:1 says:

> "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

This statement is plainly contradicted by I Chronicles 21:1 where it says that this thought was provoked by Satan. Since, according to the Christians, God is not the Creator of evil, this turns into a very serious contradiction

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13 "And unto Absalom, there were born three sons, and one daughter, whose name was Tamar."

14 "As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day."

CONTRADICTIONS IN THE GENEALOGY OF JESUS NO. 46-51

A comparative reading of the genealogy of Jesus according to the Gospel of Matthew and the genealogy according to Luke reveals a number of contradictions:

Contradiction No. 46

Matthew describes Joseph as son of Jacob, while Luke says Joseph son of Heli 15.

Contradiction No. 47

According to Matthew, Jesus was a descendant of Solomon, the son of David, 16 while Luke puts him into the line of Nathan, the son of David 17

Contradiction No. 48

Matthew claims that the ancestors of Jesus right from David to the exile of the Israelites were all kings of great repute, while Luke says that except David and Nathan none of them was king. They were not even known as prominent personalities of their time 18.

Contradiction No. 49

From Matthew we learn that Salathiel was the son of Jeconias 19, while Luke informs us that he was the son of Neri 20

Contradiction No. 50

We read in Matthew that "Zorobabel begat Abiud," while Luke says, "which was the son of Rhesa 21 which was the son of Zorobabel." It will be more surprising or rather very interesting for the reader to know that I Chronicles mentions all the names of the sons of Zorobabel, and neither Rhesa nor Abiud appear. It appears that both names are false.

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15 "Jacob begat Joseph" [Matt. 1:16]; "… the son of Joseph, who was son of Hel" [Luke 3:23]
16 Matthew 1:6
17 Luke 3:31
18 Matthew, therefore, has mentioned the names of all the famous king while in Luke there are totally different names of unknown personalities.
19 Matthew 1:12
20 Luke 3:27
21 Matthew. 1:13; Luke 3:27

Contradiction No. 51

According to Matthew there are twenty-six generations from David to Jesus, while according to Luke there are forty. As the period of time between David and Jesus is one thousand years, the gap from one generation to another according to Matthew is forty years and according to Luke twenty-five years. This contradiction is so clear that it requires no comment. It has been a cause of great embarrassment to the Christian theologians and scholars from the very inception of these two Gospels.

A group of great scholars like Eichhorn, Kaiser, Heins, De Wett, Winner Fritsche and others have plainly admitted that these two Gospels do really contain contradictions of an unjustifiable nature. Just as the two Gospels contain discrepancies in other places, so here too they are different from each other. Had they been free from discrepancies throughout, some justification for the difference in genealogical description might have been found.

Adam Clarke, however, making comments on chapter 3 of Luke, has reluctantly quoted some justifications together with his remarks of astonishment about them. He has, for instance, quoted Harmer on page 408 of vol. 5 making this unpalatable excuse:

> "The genealogical tables were well kept by the Jews. It is known to everyone that Matthew and Luke have erred in such a way as to embarrass all the ancient and modern scholars. But as several objections were raised in the past against the author, for several doubtful points of the books, and, these objections, later on, turned out to be in his favour, similarly this objection too, will come to his aid. And time will certainly do it."

However, this contradiction is so serious that it has caused great embarrassment to both ancient and modern scholars. Their claim that the genealogical tables were kept safe by the Jews is false as it has been historically proved that they were destroyed in the course of the calamities and unfortunate accidents that have dogged the history of the Jews. For this obvious reason errors are found in the text of Ezra as well as these Gospels. Now if this was the condition of the scriptures in Ezra`s time, one can imagine the condition of these texts in the time of the disciples. If the genealogies of the notable personalities and the priests could not be preserved, how much reliance can be put on the genealogy of poor Joseph who was only a carpenter. It is a possible assumption that the evangelists might have adopted two different genealogical tables concerning Joseph [22], the carpenter, without proper regard to their accuracy. Harmer's hope that time would change this objection in favour of the

22 Joseph, the carpenter, was the husband of Mary according to the Ghospels

authors seems very far from being realized since nineteen centuries have passed without the Evangelists being exonerated in this matter.

Had it been possible to do so, it would have been done a long time ago, seeing that in the last three centuries Europe has made such extraordinary advances in all branches of science and technology and has accumulated a treasure-house of resources to help in the search for the truth. As a result of scientific research in the field of religion, they first made some reforms in their faith and then rejected outright many of the established tenets and creeds of their religion.

Similarly the Pope, who was considered infallible and the highest authority of the Christians all over the world, was declared an impostor and unworthy of trust. Further, in the name of reforms, the Christians became subdivided into several sects and continued to make so called reforms until they finally had to declare that Christianity as a whole was not more than a collection of whimsical ideas and fabulous stories. Given this situation the future does not allow us to hope for any positive results.

The only explanation for this contradiction presented by some scholars is to say that perhaps Matthew has described the genealogy of Joseph whereas Luke might have written the genealogy of Mary. In this case Joseph would become the son-in-law of Heli who was himself without a son. Joseph, therefore, might have been described as the son of Heli. This explanation is unacceptable and is rejected for several reasons. Firstly because in this case Jesus would not be a descendant of Solomon but a descendant of Nathan, as he would be included in the genealogy on his mother's side, not that of Joseph, the carpenter. If this were so, Jesus could not possibly have been the Messiah, since the Messiah who had been predicted by the prophets had to be a descendant of Solomon. This is why a great leader of the Protestant faith rejected this explanation saying to the effect that, "Whoever excludes the Christ from the genealogical line of Solomon, precludes the Christ from being the Christ."

Secondly this explanation is not acceptable until it is proved through authentic historical reports that Mary was indeed the daughter of Heli and Nathan's line was through her. Mere assumptions are of no avail in this regard especially in the presence of the adversary remarks of Calvin and Adam Clarke. On the contrary, it is expressly mentioned in the Gospel of John that the parents of Mary were Jehoachim and Joanna. And though this Gospel is not recognized by the modern Christians as a revealed book written by John, the disciple of Jesus, it is, undoubtedly a document of great historical value. Its author certainly belongs to the early times of Christianity. The book certainly has more historical value than the most reliable books of history. It cannot, therefore, be denied by unauthenticated reports.

St. Augustine said that he found a statement in a certain book that Mary was a Levite. This goes against her being a descendant of Nathan. Besides, we find the following statement in the Book of Numbers:

> "And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers."
>
> "Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance." [Numbers 36:8,9]

And in the Gospel of Luke we read:

> "There was a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron."

It is known from the Gospels that Mary was closely related to the wife of Zacharias (Elisabeth) which implies that Mary was also a descendant of Aaron. We have just read the commandment of Torah (Pentateuch) that any daughter of the children of Israel should be married to her own tribe, therefore Joseph also should be a descendant of Aaron. Jesus, in this case, would be a descendant of David.

To avoid this confusion two different genealogies were written. Since these Gospels were not known until the end of the second century, the writer of one genealogy remained unknown to the other genealogist. This is the apparent reason for the present contradiction in the two Gospels.

Thirdly, had Mary been the daughter of Heli, it must have been in the knowledge of ancient writers, who would not knowingly have presented such unbelievable explanations which, later on, were rejected and laughed at by modern writers.

Fourthly, the Gospel of Matthew says:

> "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ."

While Luke says:

> "The son of Joseph, which was the son of Heli."

Both the statements clearly show that the authors are writing the genealogy of Joseph.

Fifthly, if we presume that Mary was the daughter of Heli, Luke's statement will not be true unless it is proved that it was customary among the Jews that they, in the absence of a real son, used to include the name of their son-in-law in their genealogy. This has not so far been proved by any authentic argument. As

far as the unauthentic claims of the scholars of the protestant faith are concerned, they remain unacceptable to us on account of their lack of proof and valid arguments.

We do not deny the possibility of a certain person being associated with another person who is related to him through his father or wife or even being his teacher or his priest and he may be associated with the name of another person. That is to say we may, for example, refer to him as the king's nephew or the king's son-in-law in order to recognise him through a known personality. This kind of association is a totally different thing from someone being included in the genealogical line of another person. It is possible that it might have been a custom among the Jews to say that someone was the son of his father-in-law, but it remains to be historically proved that such a custom existed.

Another point to be noted here is that the Gospel of Matthew cannot have been known or acknowledged in the time of Luke. Otherwise it would have not been possible for Luke to contradict Matthew so blatantly that it has resulted in a serious embarrassment to the ancient and modern advocates of Christianity.

Contradictions No. 52 – 53

A comparative reading of Matthew 2 and Luke presents a great contradiction to the reader and tends to indicate that neither of the two Gospels are divinely inspired.

It is understood from the description in Matthew that the parents of the Messiah lived in Bethlehem even after his birth. It is also made clear by another description in Matthew that the period of their stay in Bethlehem was two years. Due to the domination of the Magians they afterwards migrated to Egypt and lived there during the lifetime of Herod [23] and after his death, they returned to live in Nazareth. Luke, on the other hand, gives us a different description. He says that Jesus' parents went to Jerusalem after Mary's confinement [24] and that after offering the sacrifice they went to Nazareth and lived there. However they used to go to Jerusalem every year at the feast of Passover [25]

According to him there is no question of the Magians' coming to Bethlehem. Similarly, the parents of Jesus could have not gone to Egypt and stayed there as it is clear from what is said that Joseph never left Judah in his life neither for Egypt nor for any other place.

We learn from the Gospel of Matthew that Herod and the people of Judah were not aware of the birth of Jesus [26] until the Magians reported it to him.

On the other hand Luke says that after Mary's confinement when Jesus' parents had gone to Jerusalem to offer the sacrifice they met Simeon, who was a

23 Herod, the Governor of Judah

24 "And when the days of her purification, according to the Law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord." Luke 2:22

25 "His parents went to Jerusalem, every year at the feast of Passover." Luke 2:41

26 "For Herod will seek the young child to destroy him." Matthew 2:13

righteous man and to whom it had been revealed by the Holy Ghost that he would not die until he had seen the Messiah. He lifted Jesus high in his arms and told the people of his great qualities. Similarly Anna, a prophetess, also told the people about the coming of the Messiah and thanked God. Now if we accept that Herod and his people were enemies of Jesus, Simeon would have not informed the people about Jesus in the temple where his enemies were all around, nor would the prophetess, Anna, have disclosed the identity of the Christ to the people of Jerusalem.

The scholar Norton, who is a great advocate of the Gospels, has admitted the presence of real contradiction in the two texts, and decided that the text of Matthew was erroneous and that of Luke was correct.

Contradiction No. 54

It is learnt from the Gospel of Mark that Christ asked the congregation to go away after his sermon of parables [27], and the sea at that time was stormy. But from the Gospel of Matthew we learn that these events took place after the Sermon on the Mount [28]. This is why Matthew described the parables in chapter 13 of his Gospel. This sermon, therefore, is proved to have been a long time after these events, as the two sermons are separated by a long period. One of the two statements, therefore, has to be essentially wrong. The two authors, who claim to be men of inspiration or are considered by the people to be so, should not make erroneous statements.

Contradiction No. 55

The Gospel of Mark describes the debate of Jesus with the Jews as taking place three days after his arrival in Jerusalem. Matthew writes that it took place on the second day.

One of the two statement obviously has to be wrong. Horne says in his commentary (Vol. 4 p. 275, 1822 edition) regarding this contradiction and the one discussed before it that: "There is no way of explaining these discrepancies."

Contradiction No. 56

The sequence of events after the Sermon on the Mount as given by Matthew is different from the one given by Luke. For instance, the events according to

27 The sermon of parables was delivered by Jesus by the bank of a lake

28 The sermon on the mount was delivered by Jesus on a mountain. This is described by Matthew in chapters 5, 6 and 7.

Matthew happened in this order; curing a leper 29, Jesus' arrival at Capernaum, healing the servant of a Roman officer 30, and healing of Peter's mother-in-law 31. The Gospel of Luke first describes the event of Peter's mother-in-law 32, then in chapter 5 describes the healing of the leper 33 and in chapter 7 the healing of the servant of a Roman officer 34. One of the two statements certainly has to be erroneous.

Contradiction No. 57

According to the Gospel of John 35 some of the priests and Levites were sent by the Jews to John to inquire if he was Elias. He replied, "I am not Elias." This statement is expressly contradicted by Jesus according to Matthew 11:14 where Jesus is quoted as saying "And if ye will receive it, this is Elias which was for to come." And also we find this statement in Matthew 17:10-13:

> "And his disciples asked him, saying, Why then say the scribes that Elias must first come?"
> "And Jesus answered and said unto them, Elias truly shall first come, and restore all thing."
> "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."
> "Then the disciples understood that he spake unto them of John, the Baptist."

Both these texts denote that John the Baptist is the promised Elias, with the result that the statements of John and Jesus contradict each other.

A careful reading of the books of Christianity makes it almost impossible to believe that Jesus was the promised Messiah. To premise our argument, the following four points should first be noted:

Firstly, according to the book of Jeremiah when Jehoiakim, son of Josiah, burnt the scripture which was written by Baruch from Jeremiah's recitation, Jeremiah received the following revelation from God:

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29 Matt 8:3
30 Ibid 8:13
31 Matt 8:3,13,16
32 Luke 4:38. It should be noted that Peter is called Simon in this text. Simon and Peter are the name of one and the same person
33 Ibid 5:13
34 Luke 4:38; 5:13; 7:10
35 John 1:19-21

> "Thus saith the Lord of Jehoiakim King of Judah; He shall have none to sit upon the throne of David 36."

According to the word of Gabriel as quoted by Luke it is necessary for the Messiah to sit on the throne of David:

> "And the Lord God shall give unto him the throne of his father, David 37." [Luke 1:32]

Secondly, the coming of the Christ was conditional on the coming of Elias prior to him. One of the major arguments of the Jews to support their disbelief in Christ was that Elias had not come, whereas his coming prior to the Messiah was positively necessary according to their books. Jesus himself confirmed that Elias must come first, but at the same time he said that Elias had already come but the people did not recognize him. On the other hand Elias himself denied being Elias.

Thirdly, the Christians do not consider the miracles of the prophets as an argument for faith in God or in the prophets. Matthew quotes the words of Jesus in 24:24 that:

> "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible they shall deceive the very elect."

Paul in his second letter to the Thessalonians 2:9 says regarding the Antichrist:

> "Even him, whose coming is after the working of Satan with all power and signs and lying wonders."

Fourthly, according to the law of the Pentateuch, anyone inviting people to the worship of something other than God should be killed in spite of any kind of wonders and miracles they might perform. And someone who claims divinity for himself is even more evil since not only does he claim godhood but also invites people to worship other than God.

According to the genealogy described by Matthew, Jesus was a descendant of Jehoiakim and is, therefore, according to the first proposition quoted above, not able to sit on the throne of David. Besides, Elias did not come before Jesus as is proved by the words of John himself that he was not Elias. Given this admission, anything contrary to it cannot be acceptable. And it is logically impossible to believe that John, being a prophet and a man of revelation, would

36 Jeremiah 36:30
37 Luke 1:32

not have been aware of his being Elias. Therefore, the second proposition, too, disallows Jesus from being the Messiah. And whereas, according to the belief of the Christians, Jesus claimed divinity for himself, this admission would make him liable to be killed according to the law of Moses, as we discussed in our fourth proposition.

As far as the miracles and wonders performed by Jesus are concerned they cannot, according to the belief of the Christians, be an argument for his being a believer let alone a prophet.

All praise be to Allah who has saved us from these doubts and difficulties by means of His chosen prophet Muhammad, may Allah bless him and grant him peace, who informed us of the truth and taught us to believe that Jesus, the son of Mary, peace be on them both, was a true prophet and the promised Messiah and was absolutely free from the blame of making any claim to divinity. The Christians are responsible for attributing this claim to him.

Contradictions No. 58-63

Matthew chapter 11, Mark chapter 1, and Luke chapter 7, contain this statement:

> "Behold! I send my messenger before thy face, which shall prepare thy way before thee [38]."

According to the Christian commentators, the three Evangelists have quoted this line from the book of Malachi [39]:

> "Behold, I will send my messenger, and he shall prepare the way before me."

The text quoted by the Evangelists is different in two ways from the text of Malachi. Firstly the words, "before thy face" do not exist in the text of Malachi, and have been added by all the three authors. Secondly, the text of Malachi uses the first person in the second sentence while the text of the three Gospels uses the second person. Horne quotes Dr. Rudolf in vol. 2 of his book saying:

> "It is not possible to explain this difference easily, except that the earlier versions have been changed."

Contradictions No. 64-67

The following texts contradict each other:

38 This text has been quoted from Mark 1:2
39 However Mark says that this statement is taken from Isaiah 1:2

1. Matthew 2:6 and Micah 5:2.
   The Matthew text says:

   "And thou Bethlehem, in the land of Judah, art not the least among the Princes of Judah: for out of thee shall come a governor, that shall rule my people Israel."

   In the text of Micah, Bethlehem is mentioned as little.

2. Acts 2:25-28 and four verses of Psalm 15, according to the Arabic version and Psalm 16:8-11 according to other translations.

3. The Epistle to the Hebrews 10:5-7 contradicts Psalm No. 39 (Arabic) and Psalm No. 40:6-8 according to other translations.
   The text of Hebrews has:

   "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo: I come to do thy will, O God! "

   Whereas in the Psalms it says:

   "Sacrifice and offering thou didst not desire; mine ears thou has opened: burnt offering and sin offering hast thou not required."
   "Then said I, Lo, I come: in the volume of the book it is written of me,"
   "I delight to do thy will, O my God: yea, thy law is within my heart."

4. Acts 15:16,17 are inconsistent with Amos 9:11,12.
   In Acts 15 it says:

   "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof; and I will set it up, that the residue of men might seek after the Lord."

   Amos has:

   "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen, which are called by my name."

The Christian commentators have admitted the presence of contradictions in these texts and have acknowledged that the Hebrew version has been manipulated.

Contradiction No. 68

Paul's first letter to Corinthians 2:9 says:

> "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The researches of the Christian theologians have concluded that this statement derives from Isaiah 64:4 which is this:

> "For, since of the beginning of the world, men have not heard, nor perceived by the ear, neither has the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

The difference between the two texts is quite obvious. The commentators of the Bible admit the presence of incompatibility in the above texts and say that the text of Isaiah has been distorted.

Contradiction No. 69

The Gospel of Matthew describes in chapter 9 that Jesus, after departing from Jericho, saw two blind men on the way and healed them of their blindness 40 Contradicting this, Mark writes in chapter 10 of his gospel:

> "..blind Bartimxus, the son of Timaeus, sat by the highway side begging."

So in Mark the healing of only one man by Jesus is mentioned.

Contradiction No. 70

Matthew describes this event in chapter 8:28:

> "...into the country of Gergesenes, there met him two possessed with devils, coming out of the tombs."

Then Jesus is described as healing them. This statement is inconsistent with the texts of Mark chapter 5 and Luke chapter 8, which is this:

40 Matt. 9:27-31

> "There met him out of the city a certain man which had devils [41]..."

Then he was healed by Jesus. Two men in the first quotation become one in the second.

Contradiction No. 71

It appears from chapter 21 of Matthew that Jesus sent two of his disciples to bring an ass and a colt from a village and the disciples:

> "...brought the ass and the colt, and put on them their clothes, and they set him thereon [42]."

While the rest of the Evangelists said that Jesus asked his disciples to bring only the colt or an ass and that when it came he rode on it.

Contradiction No. 72

Mark says in his first chapter: "And John ...did eat locusts and wild honey [43]."

While Matthew states that: "John came neither eating nor drinking [44]."

Contradiction Nos. 73-75

A comparison between the texts of Mark chapter one, Matthew chapter four and John chapter one, reveals inconsistencies regarding the circumstances in which the disciples embraced the new faith. The Gospels of Matthew and Mark write:

> "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea... and he saith unto them, Follow me ... And they followed him ... He saw other two brethren James, the son of Zebedee and John his Brother, mending their nets ... he called them ... and they followed him [45]."

But the text of John is different from the above text in three ways. Firstly John does not mention the name of James. Secondly it describes that Jesus saw

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41 Luke 8:27
42 Matt. 21:7
43 Mark 1:6
44 Matt. 11:18-19
45 Matt. 4:18-22

them with the exception of John on the banks of the Jordan (not Galilee). Thirdly John does not speak of their nets. The contents of John's text inform us that Jesus met John and Andrew on the banks of the Jordan then Peter was sent by Andrew. And on the next day came Philip and Nathanael. James is not mentioned 46.

Contradiction No. 76

A comparison of chapter 9 of Matthew with chapter 5 of Mark reveals contradictions in the reports of the two evangelists concerning the ruler's daughter. Matthew reports:

> "There came a certain ruler .... saying my daughter is even now dead."

While Mark says :

> "He fell at his feet... saying, my little daughter lieth at the point of death 47"

Further he says that Jesus went with the ruler, but on the way people came from the synagogue and said, "Thy daughter is dead."

Some early scholars have admitted that incompatibility existed between the two texts. Some of them favoured the text of Matthew while some others preferred the text of Mark. Luke's text is similar to the text of Mark except that he writes that the report of the daughter's death was given only by one man 48.

The death of the ruler's daughter has consistently been a point of confusion among scholars of the Bible. There is disagreement on the question of whether the daughter had died or was just looking as if she was dead. The learned scholar Nander is not convinced that she was dead. He said that, in fact, she was not dead but only looked as if she was. The scholars Balish, Sliemasher and Sassoon are also of the opinion that she was not dead but only unconscious. This is also supported by the statement of Jesus 49

> "Weep not, she is not dead, but sleepeth."

According to these opinions this event does not serve the purpose of proving the miracle of the resurrection of the dead.

46 John 1:42-51
47 Mark 5:22,23
48 Luke 8:49
49 Luke 8:52:

Contradiction No. 77

It is understood from Matthew and Luke that when Christ sent his disciples to preach, he forbade them to keep staves with them [50] while on the contrary the text of Mark says that Jesus allowed them to keep their staves [51]

Contradiction No. 78

It is said in chapter 3 of Matthew that:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [52]"

Further in the chapter it says:

"And Jesus, when he was baptized, went up straightway out of the water ... and he saw the Spirit of God, descending like a dove... "

And the Gospel of John describes this event in these words:

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shall see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost [53]."

The Gospel of Matthew contains this statement in chapter 11:

"Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him. Art thou he that should come, or do we look for another [54]."

The first statement gives us to understand that John knew Jesus before the descending of the Spirit on him. Contrary to this the second statement quotes the words of John, "I knew him not", implying that John did not know Jesus before the descent of the Spirit on him. While the third takes a middle position.

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50 "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves", Matt 10:10
51 "They should take nothing for their journey, save a staff only", Mark 6:8
52 Matt. 3:13
53 John 1:32,33
54 Matt. 11:2

Contradiction No. 79

The Gospel of John has reported Christ as saying:

> "If I bear witness of myself, my witness is not true." [John 5:31]

And the same Gospel has reported Christ as contradicting this:

> "Though I bear record of myself, yet my record is true." [John 8:14]

Contradiction No. 80

It appears from Matthew chapter 15 that the woman who came to Jesus crying for her daughter 55 was from Canaan. This information is contradicted by the Gospel of Mark chapter 7 where he reports that she was a Greek and a Syrophoenician by tribe 56.

Contradiction No. 81

We read in the Gospel of Mark 57.

> "And they bring unto him one that was deaf, and had an impediment in his speech."

It is clearly understood from this that the man who was deaf and dumb, was a single person, but the description in the Gospel of Matthew plainly contradicts this, saying:

> "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet, and he healed them 58."

This exaggeration is similar to the one made by John, the author of the fourth Gospel who says at the end of the book:

> "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written 59."

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55 "And behold a woman came out of the same coasts." Matt. 15:22
56 Mark 7:26
57 Mark 7:32
58 Matt. 15:30
59 John 21:25

What one should think of such statements? They are supposed to be men of inspiration beyond any criticism.

Contradiction No. 82

We read in the Gospel of Matthew that Jesus, addressing his disciples, said:

> "...I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me, ... then Judas answered and said, Master, is it I? He said unto him, Thou hast said [60]."

The same event is described by John in a way that is greatly different from the above:

> "Verily, verily, I say unto you, that one of you shall betray me, Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."
>
> "Simon Peter, therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus's breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon [61]."

Contradiction No. 83

The Gospel of Matthew, describing the event of the arrest of Jesus says in chapter 26:48-50:

> "Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus and said, Hail, Master; and kissed him... Then came they, and laid hands on Jesus, and took him."

The Gospel of John gives the same story with great differences in chapter 18:

> Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

60 Matt. 26:21-25
61 John 13:21-26

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am He, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way.... Then the band and the captain and officers of the Jews took Jesus, and bound him [62]."

Contradiction No. 84

All the four Gospels give a description of Peter denying Jesus [63] after his arrest. But each description is different from the other in eight respects.

1. According to the reports of Matthew [64] and Mark65 there were two maids who claimed that Peter was one of the disciples of Jesus, and some other men who "stood by". While Luke's description claims that there was one maid and two other men.

2. According to Matthew, when the first maid spoke to Peter he was sitting on the outside of the palace, while according to Luke, he was "in the midst of the hall [66]," and according to Mark, he was "beneath in the palace", and according to John he denied him when he was inside the palace.

3. The wording of the maid's question to Peter is different in all the four Gospels.

4. According to the reports of Matthew, Luke and John, the cock crew only once after Peter had denied Jesus three times, while according to Luke, the cock crew three times; once just after the first denial of Peter, and twice, after the second denial.

5. According to Matthew and Luke, Jesus had foretold Peter that he would deny Jesus thrice before the cock crew that night, while Mark has reported it differently, saying that Jesus said to Peter that he would deny him three times before the cock crew twice that night.

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62 John 18:2-12

63 According to the Gospels, Jesus had foretold Peter that he would deny his acquaintance with him 3 times before the cock crew in the morning. Peter denied him as was foretold, the author refers to this event here.

64 Matt. 26:6-75

65 Mark 14:66-72

66 Luke 22:55

6. Peter's answer to the maid who first challenged Peter is reported by Matthew as: "I know not what thou sayest 67.". While according to John he only said, "I am not." [John 18:25] Mark, on the other hand, has reported it in these words: "I know not, neither understand I what thou sayest." [Mark 15:68] And Luke has put it this way: "Woman, I know him not 68."

7. Peter's second answer is also reported differently by all the Evangelists. According to Matthew ..... Peter denied him with an oath and said, "I do not know the man 69," and according to John his answer was, "I am not 70," while Mark has just said, "And he denied it again 71," and according to Luke his answer was, "Man, I am not 72."

8. The people who "stood by" at the time of Peter's denial were, according to Mark, outside the palace, while Luke reports them as being, "in the midst of the hall".

Contradiction No. 85

Describing the event of crucifixion of Jesus Luke says:

"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus 73."

This statement is contradicted by the Gospel of John, where it says that Jesus, bearing his cross himself, went forth to the place of crucifixion 74.

Contradiction No. 86

The first three Gospels agree that Christ was on the cross at the sixth hour on the day of crucifixion 75 but contrary to this the Gospel of John reports him to be in the court of Pilate exactly at the sixth hour on the same day 76.

67 Matt 26:70
68 Luke 22:57
69 Matt. 26:72
70 John 18:25
71 Mark 14:70
72 Luke 22:58
73 Luke 23:26
74 John 19:17
75 Matt. 27:45, Mark 15:23 and Luke 23:44
76 John 19:14

Contradiction No. 87

The Gospel of Mark says regarding the thieves who were crucified with Jesus:

"And they that were crucified with him reviled him [77]"

while Luke reports that one of them reproached Jesus and the other said,

"Lord remember me when thou comest into thy kingdom. Then Jesus replied to him, Today shalt thou be with me in Paradise [78]."

The Urdu translators of the editions 1839, 1840, 1844 and 1846 changed the texts of Matthew and Mark to avoid this difference to the effect that there was only one person who was crucified with Jesus [79]. It is a common practice of Christian scholars to change the texts of their Holy scriptures whenever they think they should.

Contradiction No. 88

It is understood from chapters 20 and 21 of Matthew that Jesus arrived in Jerusalem after departing from Jericho [80] while from John we learn that Jesus, departing from Ephraim, arrived in Bethany, where he stayed for the night [81].

Contradiction No. 89 - The Resurrection of Jesus:

We learn from Matthew [82] that when Mary Magdalene and Mary, the mother of James [83], arrived near the grave, an angel of God descended from the heaven, and the stone rolled back from the grave and he sat upon it, and said to the women not to fear and go home quickly [84].

The Gospel of Mark describes this incident as follows:

"Mary Magdalene, and Mary, the mother of James and Salome.... Came unto the sepulchre,.... and when they looked, they saw that the stone was

77 Mark 15:32
78 Luke 23:43
79 The present Urdu Translation, however, describe two men.
80 Matt. 20:29; 21:1
81 John 11:54; 12:1
82 Matt. 27:56
83 According to the Gospels these two women were the follower of Jesus and had come to his grave for prayer
84 Matt. 28:5,6

rolled away.... And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment 85."

Luke's description of this is:

"And they found the stone rolled away from the sepulchre, and they entered in and found not the body of the Lord Jesus..... behold, two men stood by them in shining garments 86."

Contradiction No. 90

It is expressly mentioned in Matthew that after the angels informed the women of Jesus' resurrection, they returned from there, and on the way they met Jesus. Jesus hailed them and asked them to tell the people to go to Galilee where they would see him 87.

But Luke differs from this statement when he says:

"And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary, the mother of James and other women that were with them which told these things unto the apostles. And their word seemed to them as idle tales, and they believed them not 88."

On the other hand we learn from the Gospel of John 89 that Jesus met Mary Magdalene near the grave.

Contradiction No. 91

The Gospel of Luke says in chapter 11:

"From the blood of Abel, unto the blood of Zacharias which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation 90."

But we read this in the Book of Ezekiel:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The

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85 Mark 16:1-6
86 Luke 24:2-4
87 Matt. 28:8-10
88 Luke 24:9-11
89 John 20:13-15
90 Luke 11:51

righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him 91."

However in other places in the Old Testament there are several passages which imply that the children of a man will be accountable for the sins of their father up to three or four generations.

Contradiction No. 92

Paul's first letter to Timothy contains this statement:

"For this is good and acceptable in the sight of God, our Saviour, who will have all the men to be saved, and to come unto the knowledge of the Truth 92."

This statement is incompatible with, and contradicts, Paul's statement in his second letter to Thessalonians:

"And for this cause, God shall send them strong delusion, that should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness 93."

It may be noted how Paul's two statements contradict each other. The first text gives us to understand that God's aim is to redeem all the men and take them to knowledge of the truth, while the latter statement would have us believe that God sends strong delusions to them so that they believe in falsehood like a truth; and God will punish them for that. The Protestants raise the same objection against other religions 94. .According to them God first deludes them to make them stray from the right path, and then punishes them for unrighteousness.

Contradictions No. 93-96

Acts 9:22 and 26 give a description of Paul's conversion to Christianity 95. The texts of all three chapters are different in many respects. We intend to give only three discrepancies in this book.

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91 Ez. 18:20

92 1 Tim. 2:3,4

93 2 Thess. 2:11,12

94 The author of this book refers to the Protestants because they do not believe in God being creator of evil

95 It is necessary to note that Paul was a first a Jew and was called Saul. He was a great opponent of Christianity. One day, he was going to Damascus to captivate some Christians

1. We read in Acts this statement:

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man 96."

This statement is contradicted by the following statement:

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me 97."

The contradiction between "hearing a voice" and "heard not the voice of him" speaks for itself.

2. Again in Chapter 9 we find Paul quoting these words of Jesus:

"...and the Lord said unto him, Arise, and go into the city, and it shall be told thee, what thou must do 98."

Chapter 22 also contains this:

"Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do 99."

But in Chapter 26 we are told a different story:

"But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou has seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes and to turn them from darkness to light, and from the Power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me 100."

It may be noted that according to the first two texts, Jesus did not assign any duty to Paul at this occasion, but he was promised that he would be told

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when suddenly he saw a light shine on him and he heard the voice of Jesus, who invited him to Christianity and he became a Christian, Acts 9:15

96 Acts 9:7
97 Acts 22:9
98 Acts 9:7]
99 Acts 22:10
100 Acts 26:16-18

after he arrived in Damascus, while the later statement shows that Jesus explained his duties at the time of his appearance.

3. It is understood from the first text that the people who were with Paul stood there silently, while the third text shows them as having fallen onto the ground, and the second text does not mention it at all.

Contradiction No. 97

We find in Paul's first letter to Corinthians:

> "Neither let us commit fornication, as some of them committed 101, and fell in one day three and twenty thousand 102."

This statement is contradicted by the book of Numbers:

> "And those that died in the plague were twenty and four thousand." [Numb. 25:1,9]

One of these two texts must be wrong.

Contradiction No. 98

We read this statement in the book of Acts:

> "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls 103."

The above text expressly denotes that Joseph and his children who were with Joseph in Egypt are naturally excluded from this number. In fact, it refers to Jacob and his family, but in Genesis we read:

> "And the sons of Joseph which were born of him in Egypt were two souls. All the souls of the house of Jacob which came into Egypt were threescore and ten 104."

101 The commentators are unanimous on the point that the event referred to in this text is the one described in the book of Numbers 25:1 and 9. The Israelites, during their stay in Shittin, began to commit fornication and "whoredom" with the daughters of Moab. Hence twenty-four thousand were killed by God in a plague.

102 Cor. 10:8

103 Acts 7:14

104 Gen. 46:27

And according to the commentaries of D'Oyly and Richardment the number of the house of Jacob comes to seventy only when Joseph and his two sons are included in it. They enumerate as follows: the children of Leah thirty two souls, of Zilpah sixteen, of Rachel eleven, and of Bilhah seven. They were in all sixty six souls. They become seventy when Jacob, Joseph and his two sons are included. This means that the above text of the book of Acts is certainly erroneous.

Contradiction No. 99

The death of Judas Iscariot is described both by Matthew and Acts. The two texts disclose serious contradictions in two respects. Firstly according to Matthew, Judas "departed, and went and hanged himself 105."

While Acts says:

> "Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong; he burst asunder in the midst, and all his bowels gushed out 106."

Secondly, we know from the first text, that chief priests of the temple bought a field with the money left by Judas 107 while the second text clearly says that Judas himself bought a field with that money. Peter in the latter text also adds:

> "And it was known unto all the dwellers at Jerusalem."

There are several reasons to believe that the statement made by Matthew is erroneous as compared to Luke, which may be true. We discuss five of these reasons here:

1. It is clear from the text of Matthew 108 that Judas was remorseful about his sin of betrayal, before hanging himself, but this cannot be true as Jesus, at that hour, was in the court of Pilate and not yet sentenced to death.

2. The text shows that Judas had returned the money to the high priests and elders of the Temple. This is also wrong on the same ground that the high priests and elders were all with Pilate at that time and were not present at the temple.

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105 Matt. 27:5

106 Acts 1:18

107 And the chief priest took the silver pieces and said, "It is unlawful to put them into the treasury, because it is the price of blood. They bought with them the potter's field, to bury strangers." Matt. 27:6,7

108 Matt. 27:4

3. The context of Matthew's text clearly indicates that the passage referred to, which lies between the second and ninth verses, does not correspond to the rest of the text.

4. Judas died on the morning of the night in which Jesus was arrested. It seems unlikely that, in such a short time, he should repent and kill himself because he knew, even before the arrest of Jesus, that Jesus would be killed by the Jews.

5. The ninth verse of this text contains a serious error which will be discussed in the section discussing the errors of the Bible.

Contradiction No.100

The First Letter to John says:

"Jesus Christ, the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world 109."

Contrary to this we read in the book of Proverbs:

"The wicked shall be ransom for the righteous, and the transgressor for the upright 110."

The contradiction here needs no comment.

Contradiction No. 101

It is understood from the text of Paul's letter to the Hebrews that one of the commandments of Moses is weak and unprofitable and therefore defective 111 while Psalm No. 18 says in verse 7. "The law of the Lord is perfect."

Contradiction No. 102

The Gospel of Mark describes the women coming to the grave of Jesus "very early in the morning", while the Gospel of John tells us that only Mary Magdalene came to the grave "when it was yet dark."

109 1 John 2:1,2
110 Prov. 21:18
111 Heb. 7:18

Contradiction No. 103

The inscription superscribed on the cross by the Pilate is given differently in all four Gospels. In Matthew it is, "This is Jesus, the king of the Jews [112]."

In the Gospel of Mark it appears as only, "The king of the Jews[113]."

Luke says that written in letters of Greek, Latin and Hebrew was, "This is the king of the Jews [114]."

And the Gospel of John puts it in these words, "Jesus of Nazareth, the king of the Jews [115]."

It is strange that the evangelists could not record such a short sentence consistently. How then can their records be trusted for detailed and long reports.

Contradiction No. 104

We learn from the Gospel of Mark that Herod believed in the righteousness of John the Baptist, and was pleased with him [116]. He arrested and killed him only for the sake of Herodias (his brother's wife [117]).

Luke, on the other hand, reports that Herod did not persecute John only for the sake of Herodias but also for the reproaches of John regarding his own perversion [118].

Contradiction No. 105

The three evangelists, Matthew, Mark and Luke are unanimous about the description of the names of eleven of the disciples of Jesus, but all the three disagree regarding the name of the twelfth disciple. The names of eleven disciples unanimously mentioned are: Peter, Andrew, James son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James son of Alpheus, Simon the Canaanite and Judas Iscariot. According to Matthew, the name of the twelfth disciple was Lebbeus whose surname was Thaddeus. Mark says it was Thaddaeus. Luke claims it was Judas, the brother of James.

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112 Matt. 27:37
113 Mark 15:26
114 Luke 23:38
115 John 19:19
116 "Herod feared John, knowing that he was a just man, and a Holy … when he heard him, he did many things, and heard him gladly," Mark 6:20
117 Herodias was the wife of Herod's brother. Herod married her. John opposed him as it was unlawful to marry her. Herod arrested him and then killed him just to please Herodias.
118 "But Herod, the Tetrarch, being reproved by him for herodias --- and for all the evils which Herod had done," Luke 3:19

Contradiction No. 106

The first three Evangelists make mention of the man who was sitting at the receipt of custom, and who followed Jesus when he called him. There is, however, considerable disagreement among them regarding his name. According to Matthew his name is Matthew 119 while Mark says he was Levi, the son of Alpheus 120 and Luke writes Levi without his father's name 121.

Contradiction No. 107

We read in Matthew that Jesus considered Peter as the best of his disciples, as Jesus said to him:

> "Blessed art thou Simon: .... and I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven 122."

Further in the same chapter, Jesus is reported to have said, to Peter:

> "Get thee behind me Satan; thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men 123."

Protestant scholars have reproduced many statements of the ancient scholars about Peter's accusation. John, in his commentary on Matthew, said that Peter was arrogant and a man of "feeble intellect". St Augustine said that he was not steadfast and sure, at one time he would believe and at another he would doubt.

Is it not strange and ridiculous that a man of such qualities is promised "the keys of the kingdom of heaven"?

Contradiction No. 108

The Gospel of Luke describes two disciples of Jesus asking him, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus rebuked the two disciples saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them 124." Further on in the same Gospel we find another statement of

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119 Matt. 9:9
120 Narj. 2:14
121 Luke 5:27
122 Matt. 16:17-19
123 Matt. 16:23
124 Luke 9:54-56

Jesus, which absolutely contradicts this. It says, "I am come to send fire on earth; and what will I, if it be already kindled 125?"

Contradiction No. 109

Matthew has reported that the mother of Zebedee's sons had requested Jesus to:

> "Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom 126."

Mark on the other hand reports that the request was made by Zebedee's sons themselves 127.

Contradiction No. 110

The Gospel of Matthew includes a parable of a man who planted a vineyard. At the end of the parable we find:

> "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons 128"

Luke, however, has at the end of the parable:

> "What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid 129."

The texts are obviously contradictory. The second text contradicts the first, by adding, "When they heard it, they said, God forbid!"

Contradiction No. 111

The event of a woman of Bethany, who poured perfumed ointment on the head of Jesus, is described in three gospels 130. There are several contradictions between the different accounts.

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125 Luke 12:49
126 Matt. 20:21
127 Mark 10:35
128 Matt. 21:40,41
129 Luke 20:15,16

1. Mark 131 reports that this event took place two days before the feast of Passover 132, while John reports it to have happened six days prior to the festival 133. Matthew is silent regarding the time of this incident.

2. Mark and Matthew agree that Jesus was in the house of Simon the leper when the woman came, while John reports him to be in the house of Lazarus, the brother of Mary.

3. Matthew and Mark agree that the ointment was poured on the head of Jesus 134 while John contradicts this and says that she anointed the feet of Jesus 135.

4. Mark says that the people who rebuked the woman were from among the people who were present there at that time, while Matthew has said that they were the disciples of Jesus, and John's version is that the objection was raised by Judas.

5. The three Gospels have quoted Jesus' speech to his disciples on this occasion differently.

The serious contradictions presented by these texts cannot be eliminated by claiming that this event of Jesus' anointment might have taken place a number of times, and each gospel might have reported a different story. The event is clearly the same in each case and the contradictions in the different accounts is clear indication of the usual manipulation in the text.

Contradiction No. 112

A comparison of the texts of Matthew 22, Luke 26 and Mark 14 regarding the description of The Last Supper 136, reveals two serious contradictions :

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130 The gospels of Matthew, Mark and John have given details of this event. This gist of the story is that Jesus was at the meal at Bethany when a woman came with a costly perfume and poured it on Jesus. The disciples were angry at her for wasting such a costly thing which could help some poor man; Jesus rebuked them for it.

131 Mark 14:1

132 The Passover is a religious festival of the Jews which was celebrated on 14th April every year in the memory of their exodus from Eygpt.

133 John 12:1

134 Matt. 26:7; Mark 14:3

135 John 12:3

136 The Last Supper or Eucharist is a sacramental rite of the Christian. According to the Gospels, the origin of this sacrament was an event which took place on the night preceding Jesus' arrest when he was eating a meal with his disciples. He took bread and recited blessings and thanks over it and gave it to the disciples to share among themselves. Then he said, "This is my body which is given to you, this do in rememberence of me," After the supper he took a

1. There are two cups mentioned in Luke's description, one before the meal and the other after it, while Matthew and Mark speak of only one cup. Apparently Luke's description is erroneous, because this description involves serious objection against the faith of the Catholics who believe that the wine and the bread actually turn into the flesh and the body of Christ.

2. According to Luke, the body of Christ was sacrificed only for the disciples 137, while Mark reports it to have been sacrificed is given for many 138 and from Matthew we understand that neither the body, nor the blood of Jesus is shed, but the blood of the New Testament is the thing which is shed for others. How the blood of the New Testament is shed is a riddle.

We are greatly surprised to note that the Gospel of John describes ordinary events like Jesus riding on an ass or applying perfume to his clothes, but does not make any mention of as important an event as the Last Supper which holds such a vital place in Christian ritual.

Contradiction No. 113

We read this verse in Matthew:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it 139."

But further in the same Gospel we read of Jesus' saying:

"Take my yoke upon you, and learn of me, …for my yoke is easy and my burden is light 140."

Contradiction No. 114

We read in chapter 4 of Matthew that the Devil first took Jesus to the Holy City, and set him on the pinnacle of the temple, then took him up to the peak of

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cup with wine in it and said, "This cup is new testatment in my blood, which is shed for you," The Christianshave made it a rite that they take a cup of wine and offer their thanks, and break bread and offer their thanks on it. The Catholics believe that the bread and wine actually turn into the body and flesh of Jesus. The ceremony was named Eucharist, which signify "thankfulness", by Paul.

137 "This is my body which is given for you," Luke 22:19

138 "This is my blood of the new testatment, which is shed for many." Mark 14:24

139 Matt. 7:14

140 Matt. 11:29,30

a mountain. Jesus then went to Galilee. Then leaving Nazareth came to Capernaum and dwelt there.

Luke says in chapter 4 of his Gospel that the Devil first took Jesus onto the mountain then to Jerusalem and then he was stood on the Pinnacle of the Temple, then Jesus returned to Galilee and started teaching there, then he went to Nazareth, where he had been brought up.

Contradiction No. 115

Matthew reports that a Roman officer himself came to Jesus and requested him to heal his servant and said:

> "Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed 141."

Jesus, commending the faith of the officer, said:

> "As thou hast believed, so be it done unto thee." And his servant was healed in the selfsame hour 142.

Luke reports this event differently. According to him the centurion himself did not come to Jesus, but sent some elders of the Jews. Then Jesus went with them. When he came near the house:

> "...the centurion sent friends to him saying unto him, Lord, trouble not thyself: for I am not worthy that you shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed 143."

Then Jesus praised the officer, and the people who were sent by the officer returned to his house, the servant had been healed.

Contradiction No. 116

Matthew reports in chapter 8 that a scribe came to Jesus and asked his permission to follow him wherever he went. Then a disciple said to him that first he should go and bury his father and then follow Jesus. Matthew describes many events after this, and in chapter 17 reports the event of the Transfiguration

141 Matt. 8:8
142 Matt. 8:13
143 Luke 7:6,7

144 of Jesus. Luke, on the other hand, reports the request of the scribe in chapter 9 after the Transfiguration. One of the two texts must be wrong.

Contradiction No. 117

Matthew talks in chapter 9 of a dumb man possessed by devil who is healed by Jesus. Then in chapter 10 he describes the mission of the disciples and Jesus commanding to them to heal the sick, cleanse the lepers, raise the dead and cast out devils. Then in other chapters he describes many other events and then in chapter 17 the event of the Transfiguration. Luke, on the other hand, first describes the mission of the disciples, then the Transfiguration of Jesus in the same chapter and then after the description of many other events in chapters 9, 10 and 11 he has the report of the dumb man healed by Jesus.

Contradiction No. 118

Mark states that the Jews crucified Christ at the third hour of the day 145. This statement is contradicted by the Gospel of John which reports that Jesus was in the court of Pilate until sixth hour of the day 146.

Contradiction No. 119

It is understood from the descriptions of Matthew and Mark that the soldiers who mocked Jesus and put the scarlet rope on him were Pilate's soldiers not Herod's, while Luke's statement is just the opposite.

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144 The transfiguration took place on a mountain. Jesus, along with Peter, James and Jacob, went there and he was transfigured before their eyes, and his face shone like the sun. He was seen talking with Moses and Elias. A bright cloud overshadowed them, and a voice was heard, "This is my son in whom I am well pleased," Matt. 17:5. This event is also known as the descend of the Holy Ghost.

145 Mark 15:25

146 John 9:14

THE ERRORS

This section contains the errors, mistakes and contradictions of the Biblical Text that are in addition to the ones discussed previously.

Error No. 1

It is stated in the Book of Exodus that the period that the Israelites stayed in Egypt was 430 years, which is wrong. The period was 215 years [147]. This error is admitted by the historians and the biblical commentators.

Error No. 2

It appears in the Book of Numbers that the total number of the Israelites, who were 20 years of age or over, was six hundred thousand, while all the males and females of the Levites and the women and children of all the other tribes are not included in this number. This statement is highly exaggerated and erroneous.

Error No. 3

The statement of Deuteronomy 23:2, "A bastard shall not enter into the congregation of the Lord..." is wrong, as has already been discussed in Part One.

Error No. 4

In Genesis 46:15 the phrase "thirty and three" is certainly wrong, thirty four is the correct number. The details of this error have been given in part one under the tenth argument on page twenty seven.

Error No. 5

I Samuel contains this statement "...fifty thousand, three score and ten men [148].". The number fifty thousand in this verse is wrong as will be discussed later.

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147 Ex. 12:40
148 1 Sam. 6:19

Errors No. 6 and 7

2 Samuel 15:7 contains the words "forty years" and in the next verse of the same chapter the name "Geshur" is mentioned. Both are wrong. The correct words are "four years" and "Adom" respectively.

Error No. 8

It is stated in 2 Chronicles:

> "And the porch that was on the front of the house, the length of it was according to the breadth of the house, twenty cubits, and height was a hundred and twenty 149."

This is an exaggerated and erroneous account of the height. According to 1 Kings the height of the porch was thirty cubits 150. Adam Clarke in volume 2 of his commentary expressly admitted the error in this statement and said that the height was twenty cubits.

Error No. 9

The Book of Joshua, describing the borders of the land given to the children of Benjamin, states:

> "And the border was drawn thence and compassed the corner of the sea southward 151."

The word "sea" in this statement is wrong as there was no sea near their land. The commentators D'Oyby and Richardment acknowledged this fact and said, that the Hebrew word which was translated as "sea" actually signified "west".

Error No. 10

In Chapter 19 of the Book of Joshua, under the description of the borders of Naphtali, we read:

> "And reacheth to Asher on the west side and to Judah upon Jordan toward the sun rising 152."

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149 2 Chr. 3:4
150 1 Kings 6:2
151 Josh. 18:14
152 Josh 19:36

This statement is also wrong as the land of Judah extended towards the South. Adam Clarke also pointed out this error in his commentary.

Errors No. 11-13

The commentator Horseley remarked that verses 7 and 8 of Chapter 3 of the Book of Joshua are wrong.

Error No. 12

The Book of Judges contains this statement:

> "And there was a young man out of Bethlehem-Judah, of the family of Judah, who was a Levite."

In this statement the phrase, "who was a Levite", cannot be true because anyone belonging to the family of Judah cannot be Levite. The commentator Horseley also acknowledged this error, and Houbigant even excluded this passage from his text.

Error No. 13

We read this statement in 2 Chronicles:

> "And Abijah set the battle in array with an army of valiant men of war even four hundred thousand chosen men: Jeroboam also set the battle in array against him, with eight hundred thousand chosen men, being mighty men of valour [153]."

Further in the same chapter it gives this description:

> And Abijah and his people slew them with a great slaughter: and so there fell down slain of Israel five hundred thousand chosen men [154]."

The numbers mentioned in the two texts are wrong. The commentators of the Bible have admitted the error. The Latin translators changed four hundred thousand to forty thousand, and eight hundred thousand to eighty thousand, and five hundred thousand to fifty thousand men.

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153 2 Chr. 13:3
154 2 Chr. 13:17

Error No. 14

It is stated in 2 Chronicles:

"For the Lord brought Judah low because of Ahaz, King of Israel 155."

The word Israel in this statement is certainly wrong, because Ahaz was the King of Judah and not the the King of Israel. The Greek and the Latin translations, therefore, have replaced Israel with Judah which is an open distortion of the text of their Holy Scriptures.

Error No. 15

We find this statement in 2 Chronicles:

"...and made Zedekiah, his brother, king over Judah and Jerusalem."

The words "his brother" are incorrect in this statement. It should say his uncle or his father's brother 156. The Arabic and the Greek translators have replaced "his brother" with "his father's brother", another example of blatant manipulation of the text of the Holy scriptures. Ward says in his book words to this effect, "Since it was not correct, it has been changed to uncle in the Greek and other translations."

Error No. 16

The name "Hadarezer" is wrongly spelled in 2 Samuel 10:16-19 in three places and in 1 Chronicles 18:3-10 in seven places, whereas the correct spelling is Hadadezer (as given in all other references in the Old Testament).

Errors No. 17-19

Another name "Achan" is given wrongly in the Book of Joshua 157. The correct name is Achar, with an 'r' at the end 158.

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155 2 Chr. 28:19

156 We do find the words, "his father's brother" in 2 Kings 24:17 and this is correct because Jehoiachin was the son of Jehoiakim. He would have been known as Zedekiah, the son of Jehoiakim, while in fact he is called Zedekiah, the son of Josiah. See Jer. 26:1 and 27:1.

157 Josh. 7:18

158 He was a man from the tribe of Judah. The name appears correctly as Achar in 1 Chronicles 2:7

Error No. 18

We find in 1 Chronicles 3:5 under the description of the sons of David, "Bath-shua, the daughter of Ammiel". The correct name is, "Bath-sheba, the daughter of Eliam, the wife of Uriah [159]".

Error No. 19

The Second Book of Kings [160] gives the name "Azariah" which is certainly wrong. It should be "Uzziah", as can be ascertained from several other sources [161].

Error No. 20

The name "Jehoahaz", which appears in 2 Chronicles [162], is not correct. It should be "Ahaziah". Horne admits that the names we have pointed out in errors No. 16-20 are all wrong and then adds that there are some other places in the scriptures where names have been written erroneously.

Error No. 21

2 Chronicles [163] gives an account of how Nebuchadnezzar, the king of Babylon, bound Jehoiakim in chains and deported him to Babylon. This statement is certainly not true. The fact is that he killed him in Jerusalem and ordered his body to be thrown outside the city wall and left unburied.

The historian Josephus says in Volume 10 of his book:

> "The King of Babylon came with a great army and captured the city without resistance. He killed all the young men of the city. Jehoiakim was one of them. He threw his body outside the city wall. His son Jehoiachin was made the king. He imprisoned three thousand men. The Prophet Ezekiel was among the captives."

Error No. 22

According to the Arabic versions of 1671 and 1831, the Book of Isaiah (7:8) contains this statement:

> "...and within three score and five years shall Aram be broken."

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159 2 Sam. 11:3
160 2 Kings 14:21
161 See. 2 Chr. 26:1; 2 Kings 15:13,30,32 and 34
162 2 Chr. 21:17
163 2 Chr. 36:6

While the Persian translation and English version says:

> "...and within three score and five years shall Ephraim be broken."

Historically this prophecy was proved false, as in the sixth year of Hezekiah's reign 164, the King of Assyria invaded Ephraim, as is recorded in 2 Kings in Chapters 17 and 18. Thus Aram was destroyed in twenty one years 165.

Vitringa, a celebrated Christian scholar, said:

> "There has been a mistake in copying the text here. In fact, it was sixteen and five years, and the period referred to was sixteen years after the reign of Ahaz and five after that of Hezekiah."

There is no justification for the opinion of this writer, but at least, he has admitted the error in this text.

Error No. 23

The Book of Genesis says:

> "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die 166."

This statement is clearly wrong since Adam, after eating from that tree, did not die that very day but lived for more than nine hundred years after it.

Error No. 24

We find in the book of Genesis 167:

> " My spirit shall not always strive with man, for that he also is flesh: his days shall be an hundred and twenty years."

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164 "Even in the sixth year of Hezekiah, that is the ninth year of Hoshea's king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria." 2 Kings 18:10,11

165 Because Isaiah had predicted this in the reign of Ahaz (Isaiah 7:1) and the period between the reign of Ahaz and of Hoshea is 12 years (2 Kings 17:1) and nine years after his succession to throne, the fall of Ephraim was completed. This makes it twenty-one years contrary to the prediction which says sixty-five years.

166 Gen. 2:17

167 Gen. 6:3

To say that the age of man is a hundred and twenty years is erroneous, as we know that the men of earlier ages lived far longer – Noah's age, for instance, was nine hundred and fifty, Shem, his son, lived for six hundred years and Arphaxad for three hundred and thirty eight years; while the life-span of present-day man is usually seventy or eighty years.

Error No. 25

Genesis reports this address of God to Abraham:

> "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God."

This statement is again historically wrong, since all the land of Canaan was never possessed by Abraham nor has it been under the everlasting rule of his descendants. On the contrary this land has seen innumerable political and geographical revolutions.

Errors No. 26, 27, 28

The Book of Jeremiah says:

> "The word that came to Jeremiah, concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that was the first year of Nebuchadrezzar, king of Babylon."

Further in the same chapter it says:

> "And this whole land shall be desolation, and an astonishment: and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of Chaldeans, and will make it perpetual desolations [168]."

And further in Chapter 29 of the same book, it states:

> "Now these are the words of the letter that Jeremiah the Prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captives from Jerusalem to Babylon; (After that Jeconiah, the king and the queen, and the eunuchs, the princes of

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168 Jer. 25:1,11,12

Judah and Jerusalem, and the carpenters, and the smiths were deported from Jerusalem;)" 169

And further in the same chapter we read:

"For thus saith the, Lord, that after seventy years be accomplished at Babylon I will visit you and perform my good word to you in causing you to return to this place 170."

In the Persian translation of 1848 we find these words:

"After seventy years be accomplished in Babylon, I will turn towards you."

Further in chapter 52 of the same book we find the following statement:

"This is the people whom Nebuchadrezzar carried away captive in the seventh year, three thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar, he carried away captive from Jerusalem eight hundred and thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred 171."

After a careful reading of the several passages quoted above the following three points are established:

1. Nebuchadnezzar ascended the throne in the fourth year of the reign of Jehoiakim. That is historically correct. The Jewish historian Josephus said in Vol. 10 and Chapter 5 of his history that Nebuchadnezzar ascended the throne of Babylon in the fourth year of Jehoiakim. It is, therefore, necessary that the first year of Nebuchadnezzar must coincide with the fourth year of Jehoiakim.

2. Jeremiah sent his words (the book) to the Jews after the deportation of Jeconiah, the king, the elders of Judah and other artisans to Babylon.

3. The cumulative number of the captives in the three exiles was four thousand and six hundred, and that the third exile by Nebuchadnezzar took place in the twenty-third year of his reign.

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169 Jer. 29:1,2
170 Jer. 29:10
171 Jer. 52:28-30

This reveals three obvious errors. Firstly, according to the historians, Jeconiah, the elder of Judah, and other artisans were exiled to Babylon in 599 B.C. The author of *Meezan-ul-Haq* printed in 1849 says on page 60, that this exile took place in 600 B.C. and Jeremiah sent the letter after their departure to Babylon. According to the Biblical text quoted above their stay in Babylon should be seventy years, which is certainly not true, because the Jews were released by the order of the king of Persia in 536 B.C. This means that their sojourn in Babylon was only sixty-three years and not seventy years. We have quoted these figures from the book *Murshid-ut-Talibeen* printed in Beirut in 1852 which is different s from the edition printed in 1840 in several places. We find the following table in the 1852 edition.

THE YEAR OF THE CREATION	**THE EVENT**	**THE YEAR BEFORE *CHRIST BC***
3405	Jerenish's writing to the Captives of Babylon	599
3468	The death of Darius , the uncle of Koreish the ascension of Cyrus to the throne of Babylon, Madi and Pharus .His orders to release the Jews and send them back to Jerusalem	356

Secondly, the cumulative number of those exiled during the three exiles is mentioned as four thousand and six hundred people, while according to 2 Kings the number of captives, including the princes and the brave men of Jerusalem, at the time of the first exile, was three thousand, the craftsmen and the smiths not being included in this number 172

Thirdly, from the text quoted above, we understand that the third capacity took place in the twenty-third year of Nebuchadnezzar's reign whereas this is contradicted in 2 Kings which says that Nebuzar-adan took them captive in the nineteenth year of Nebuchadnezzar 173.

Error No. 29

The Book of Ezekiel contains the following words:

> "And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me 174."

172 "And he carried away all Jerusalem, and all princes, and all the mighty men of valour, even three thousand captives, and all the craftsmen and smiths." 2 Kings 24:14

173 "… the nineteenth year of Nebuchadnezzar, King of Babylon, came Nebuzar-adan …" 2 Kings 25:8

174 Ezek. 26:1

And later in the same chapter we find:

> "For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar, king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen and companies, and much people."
>
> "He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee;"
>
> "And he shall set the engines of war against thy walls, and with his axes he shall break down thy towers."
>
> "By reason of the abundance of his horses their dust shall cover thee, thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach."
>
> "With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.
>
> "And they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones and thy timber and thy dust in the midst of thy water 175."

History proved this prediction false because Nebuchadnezzar tried his best to capture the city of Tyrus, and kept the city in a state of siege for thirteen years, but had to go back without success. Since it is inconceivable that God's promise would not be fulfilled, it must be that the prediction itself is misreported.

In Chapter 29, we find the following words attributed to Ezekiel:

> "And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me saying,"
>
> "Son of man, Nebuchadrezzar, king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled: yet he had no wages, nor his army, for Tyrus... "
>
> "...thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadrezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army."
>
> "I have given him the land of Egypt for his labour wherewith he served against it..." 176

175 Ezek. 26:7-12
176 Ezek. 29:17-20

The above text expressly states that since Nebuchadnezzar could not get the reward of his siege of Tyrus, God promises to give him the land of Egypt.

Error No. 30

The Book of Daniel contains this statement:

> "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?"
>
> "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed 177."

The Judea-Christian scholars, from the very beginning, have wondered about the significance of this prediction. Almost all the Judea-Christian commentators of the Bible are of the opinion that it is Antiochus, the consul of Rome who invaded Jerusalem in 161 BC, who is referred to in this vision 178, and the days mean the usual days of our calendar. Josephus, the famous commentator, also agreed with this opinion.

Historically, however, this opinion does not hold water, because the occupation of the sanctuary and host, lasted for three and a half years, whereas the period of two thousand and three hundred days referred to comes to six years, three months and nineteen days. For the same reason Isaac Newton rejected the assumption that Antiochus had to do anything with this vision.

Thomas Newton who wrote a commentary on the predictions and prophesies of the Bible first quoted several other commentators on this point, and then, like Isaac Newton, completely rejected the possibility of it being Antiochus who is referred to in this vision of Hezekiah. He asserted that the Roman emperors and the Popes are the import of the vision.

Snell Chauncy also wrote a commentary on the predictions of the Bible which was published in 1838. He claimed that in his commentary he incorporated the essence of eighty five other commentaries. Commenting on this vision he said that from the earliest times it has been very difficult for the scholars to ascertain and define the time of the commencement of the event to which this vision refers 179.

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177 Dan. 8:13

178 According to 1 Maccabees 1:59 Antiochus invaded Jerusalem in 168 BC and not 161 BC

179 As far as we understand Snell Chauncy interpreting the days of this vision as years has presumed that the vision foretold the reapperance of the Christ Jesus. The two thousand three hundred days are assumed to be years. This number of years should be counted from any of the occasion when Jerusalem has been taken out of the possession of Judaeo-Christian followers.

The majority of the scholars have concluded that the time of its commencement is certainly one of four periods in which four royal commands were issued by the Kings of Persia:

1. Cyrus, who issued his ordinance in 636 B.C.
2. The king Darius, who issued his orders in 815 B.C.
3. Ardashir, who gave his commands about Ezra in 458 B.C.
4. The king Ardashir, who issued his ordinance to Nehemiah in the twentieth year of his reign in 444 B.C.

He also added that the days mentioned in this vision are not days as usually understood, but days signifying years. Keeping this in mind Snell Chauncy said, the ending of the period of this vision would be as follows:

1. According to the first command of Cyrus it would end in 1764 A.D.
2. According to the second of Darius it would end in 1782 A,D
3. According to the third command of Ardashir it would be 1843 A.D
4. According to the fourth ordinance it would end in 1856.

All these dates passed without the prophecy being fulfilled and, in any case, this illogically metaphorical interpretation is not acceptable.

Firstly it is a mis-statement to say that it would be difficult for scholars to ascertain the period of its commencement. The difficulty lies only in the fact that the period should start right from the time when this vision was shown to Daniel not from any period after it.

Next an arbitrary change in meaning of days into years is not acceptable, because the word, “day” continues to mean the usual period of 24 hours unless otherwise indicated by the writer himself. The word is used in both the Old and the New Testaments in its usual meaning and never means ”year”. Even if we accept that the word might have been used to mean ”year” it would have been in a figurative sense; but a figurative use of a word requires some strong indication of it. In the account of this vision the word ”day” has been used for the purpose of defining a period of time and we do not find any indication that it should be taken in a figurative sense. Most scholars have, therefore, accepted it in its usual meaning otherwise scholars like Isaac Newton, Thomas Newton and Snell Chauncy would not have tried to put forward such confusing explanations.

Error No. 31

The Book of Daniel states [180]

180 Dan. 12:11,12

> “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”
>
> “Blessed is he that waiteth, and cometh to the thousand three hundred and five thirty days.”

This prophecy is similar to the one previously discussed which never came true. Neither Christ nor the Messiah of the Jews appeared within this period.

Error No. 32

The Book of Daniel contains this statement:

> “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy [181].”

This prophecy is also wrong as the Messiah did not appear in this period None of the explanations forwarded by the Christian scholars in this regard deserve any serious consideration, partly for the reasons we have already discussed and partly on account of a number of facts we discuss below:

Firstly the period between the first year of the reign of Cyrus, the year of the release of the Jews as confirmed by Ezra [182] and the birth of the Prophet Jesus is nearly six hundred years according to Josephus and five hundred and thirty-six years in Snell Chaucy’s estimation.

Secondly, if we accept this as a correct explanation, it would mean that all true dreams have come to end for ever, which is obviously untrue. Watson, in the third part of his book, has reproduced Dr. Grib’s letter who said, ”The Jews have so much distorted the text of this prophecy that it has been rendered inapplicable to Jesus.” This confession by Watson is enough to confirm our contention that this prediction, according to the original copy of the Book of Daniel, still preserved with the Jews, which is free from the objection of any kind of manipulation, that this prophecy is inapplicable to Jesus.

Thirdly, the word ”Christ”, meaning anointed, has been used for all the kings of the Jews irrespective of their character or deeds. It appears in Psalm 18 verse 50. Similarly, David is mentioned as the anointed in Psalm 131. And also 1 Samuel contains this statement of David regarding King Saul, who is said to have been one of the worst kings of the Jews;

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181 Dan. 9:24

182 Ezra 1:1

"Behold this day thine eyes have seen how that the Lord hath delivered thee into mine hand in the cave: and some bade me to kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord, for he is the Lord's anointed 183."

The same application of this word is also found in 1 Samuel 24 and 2 Samuel 1. Besides, this word is not only limited to the kings of the Jews. We find it being used for other kings too. It is stated in Isaiah:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden," Isaiah 184"

Cyrus, the king of Persia, is mentioned as God's anointed or the Christ in this text. Cyrus is the one who liberated the Jews from their captivity and allowed the Temple to be rebuilt.

Error No. 33

The following statement is given through the Prophet David in 2 Samuel:

"Moreover I will appoint a place for my people Israel, and will plant them, that may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. And as since the time that I commanded judges to be over my people Israel 185."

The same prediction appeared in slightly different words in the Persian translation of 1835. According to this text God had promised them that they would live in peace there, without any affliction to them at the hands of wicked people. This promised place was Jerusalem, where they made their habitations and lived. History has proved that this promise was not fulfilled. They were severely afflicted at the hands of several rulers. Nebuchadnezzar invaded them three times and slaughtered them, captured them and deported them to Babylon. Titus 186the Emperor of Rome, persecuted them so barbarously that one million of the Jews were killed, a hundred thousand people were hanged and ninety-nine thousand were imprisoned. Up to this day their descendants are living in degradation around the world.

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183 1 Sam. 24:10

184 Isaiah 45:1

185 2 Sam. 7:10

186 Titus, king of Rome 40-81 AD. He captured Jerusalem in the month of September in 70 AD, after a long siege, and destroyed it.

Error No. 34

In 2 Samuel we read the following promise of God to David:

> "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will stablish his kingdom."
> "He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
> "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with stripes of the children of men;
> "But my mercy shall not depart away from him, as I took it from Saul whom I put away before thee.
> "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever 187."

Another statement of similar nature is given in I Chronicles:

> "Behold, a son shall be born to thee, who shall be a man of rest: and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.
> "He shall build a house for my name: and he shall be my son,... and I will establish the throne of his kingdom over Israel for ever 188."

Although, God had promised everlasting kingdom in the family of David, this promise was not fulfilled, as the family of David was deprived of the kingdom, a long time ago.

Error No. 35

Paul reported God's word regarding the prominence of Jesus over the angels in his letter to the Hebrews 189

> "I will be to him a father, and he shall be to me a son 190."

Christian scholars have claimed that this is a reference to the verses in 2 Samuel and 1 Chronicles discussed in the previous paragraph. This claim is not acceptable for several reasons.

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187 2 Sam. 7:12-16
188 1 Chr. 22:9-10
189 Heb. 1:5
190 To prove the greatness of Jesus over the angels, Paul argued that God never said to any of the angels that any of them was His Son. He only said it to Jesus that, "I will be to him a father, and he shall be to me a son."

1. The text of Chronicles is unambiguous saying that the son's name will be Solomon.

2. Both the texts say that he would build a house in the name of God. This can only be applied to Solomon who built the house of God, as promised. Jesus, on the other hand was born one thousand and three years after the construction of this house and used to talk of its destruction. This will be discussed under Error No.79.

3. Both predictions foretold that he would be a king, where as Jesus was not a king, on the contrary he was a poor man as he himself said:

> "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head 191."

4. It is clearly stated in the first prediction that:

> "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

This implies that he will be a man of iniquitous nature. According to the Christians – and they are far from the truth Solomon was a man of that nature and gave up the prophethood and became an apostate in his last days, indulging in idol worship, building temples for the idols, and committing himself to heathenism 192. Whereas Jesus was absolutely innocent, and could not commit a sin of any kind.

5. In the text of Chronicles it says clearly:

> "Who shall be a man of rest, and I will give him rest from all his enemies round about."

However, Jesus, according to the Christians, was never in peace right from his early days up to the time of the crucifixion. He lived in constant fear of the Jews and left one place for another until he was arrested by them and, they say, killed. Solomon, on the other hand, fulfilled the condition of living in rest from his enemies.

6. In the prediction of Chronicles the Israelites are promised:

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191 Matt. 8:20
192 See Kings 11 and Nehemiah 13:26

"I will give peace and quietness unto Israel in his days."

Whereas it is historically known to everyone that the Jews were servile to and dominated by the Romans in the time of Jesus.

7. The Prophet Solomon, himself has claimed that the prediction was made about him. This is clear from 2 Chronicles 193.

Although the Christians agree that these tidings were for Solomon, they say that it was in fact for Jesus too, as he was a descendant of Solomon. We contend that this is a false claim because the attributes of the predicted son must coincide with the description of the prophecy. We have already shown that Jesus does not fulfill the requirements of the prediction.

Apart from this, Jesus cannot be the subject of this prediction, even according to the Christian scholars. In order to remove the contradiction between the genealogical descriptions of Jesus in Mathew and Luke, they have said that Matthew described the genealogy of Joseph of Nazareth, while Luke described the genealogy of Mary. However, Jesus was not the son of Joseph, but rather the son of Mary, and according to her genealogy Jesus is the descendant of Nathan, son of David, and not the son of Solomon.

Error No. 36

It is said regarding the Prophet Elijah in I Kings:

"And the word of Lord came unto him, saying,

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan,

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook 194."

In the above text the word 'raven' is a translation of the original word *'arem'*. All the translators except Jerome have translated it as 'raven', only Jerome has translated it differently as "Arab". Since his opinion did not gain popularity, his followers distorted the texts in Latin translations and changed the

193 "But the Lord said to David my father, Forasmush as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart: Not withstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of david my father." 2 Chr. 6:8-10

194 1 Kings 17:2-6

word ’Arab’ to raven. This has been much laughed at by non-Christian scholars. Horne, a famous scholar, was much surprised at it and was, in fact, inclined to agree with Jerome in that the word *’arem’* most likely signifies ’Arab’ and not raven. He greatly criticised the other translators and gave three arguments to prove the absurdity of their opinion. He said on page 639 of the first volume of his commentary [195]:

Some critics have censured the translators saying that it is far from being true that crows should provide sustenance to a Prophet. If they had seen the original word, they would not have reproached them, because the original word is ’Orim’ which has the meaning of ’Arab’. This word is used for the same purpose in 2 Kings 21 and in Nehemiah 4.

Besides, it is understood from *’Perechat Riba’,* an exegesis of the Book of Genesis, that this prophet was commanded to live and hide himself in a place in the vicinity of ’Butshan’. Jerome said that the ’Orim’ were the residents of that town which was within the limits of Arabia. They provided food for this prophet.

This is a valuable finding and evidence for Jerome. Although the Latin translations contain the word ’raven’, the Book of Chronicles, the Book of Nehemiah and Jerome have translated it as ’Arab’. Similarly it is indicated by the Arabic translation that this word signified men, and not crows. The famous Jewish commentator Jarchi also translated this word as ’Arab’. It is certainly not likely that God would have provided bread and flesh to his prophet through such impure birds. A prophet like Elijah, who was so strict a follower of the commandments of God would not be satisfied with flesh provided by crows unless he knew beforehand that the crows were not bringing carrion. Elijah was provided with such flesh and bread for a whole year. How could this kind of service be attributed to crows? It is much more likely the inhabitants of ’Orbo’ or ’Arabs’ rendered this service to him.”

It is up to the Protestants now to decide which of the two opinions is correct.

Error No. 37

We find the following statement in I Kings:

> “...in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of Lord [196].”

According to the historians, this statement is incorrect. Adam Clarke, for example, said, when commenting on this verse in Vol. 2 of his commentary:

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195 We give the contents, abridged in our own words.

196 1 Kings 6:1

"The historians have differed from this text in the following details: The Hebrew text gives 480, Latin 440, Glycas 330, Melchior Canus 590; Josephus 592, Slipicius Severus 585, Clement Alexander 570, Cedrenus 672 Codomanus 598, Vosius Capellus 580, Seranius 680, Nicholas Abraham 527, Mastlinus 592, Petavius and Watherus 520."

Had the year, described by the Hebrew text been correct and revealed by God, the Latin translator and so many of the Judea-Christian historians would have not contradicted it. Josephus and Clement Alexandrianus also differed from the Hebrew text, even though both of them are known as staunch believers in their religion. This, naturally, leads us to believe that the biblical text was to them no more worthy of respect than any other book of history. Otherwise they would have not even thought of disagreeing with it.

Error No. 38

It is stated in Matthew:

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations 197."

According to this statement the genealogy of Jesus from Abraham is subdivided into three groups, each consisting of fourteen generations. It is obviously not correct, because since the first group from Abraham to David, includes David in it, he must be excluded from the second group as he cannot be counted twice. The second group should start with Solomon and end with Jeconias, thus excluding him from the third group. The third group should start from Salathiel, which leaves only 13 generations in the last group. All of the ancient as well as modern scholars have criticized this error, but the Christian scholars are unable to produce any convincing explanation for it.

Errors No. 39- 42

According to the Arabic translation printed in 1849, describing the genealogy of the Christ, the Gospel of Matthew states:

"Josias begat Jeconias and his brethren, in the captivity of Babylon 198."

197 Matt. 1:17
198 Matt. 1:11

It can be understood from this text that Jeconias and his brothers were born in the period of exile in Babylon, which obviously implies that Josias was alive during that period. However this cannot be the case for the following four reasons:

1. Josias had died twelve years before the exile, because after his death his son Jehoahaz became king and ruled for three months. Then Jehoiachin, another son of Josias reigned for eleven years. And it was only when Jeconias, the son of Jehoiakim. had been ruling for three months in Jerusalem, that Nebuchadnezzar invaded Jerusalem and imprisoned him along with all other Israelites and deported them to Babylon 199.
2. Jeconias is the grandson of Josias, and not his son, as is clear from the above statement.
3. At the time of exile, Jeconias was 18 years old 200 therefore his birth in this period is out of the question.
4. Jeconias had no brothers but his father had three brothers.

In view of the above textual difficulties, the commentator Adam Clarke reported in his commentaries that:

> "Calmet suggested that this verse should be read as follows: 'Josiah begat Jehoiakin, and his brethren, Jehoiakin begat Jeconiah about the time of carrying away to Babylon'."

This suggestion 201 of manipulating the text of the holy scriptures is something to be noted by the reader. Even after this change, our objection discussed in no. 3 above remains unaffected.

In our opinion, some ingenious priests have deliberately deleted the word Jehoiakin from the text to avoid the objection that Jesus, being a descendant of

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199 See 2 Chr. 35:23; 36:1,2,59; and 2 Kings 23:30,31,36 and 24:8

200 2 Kings 24:8

201 This suggestion has been partially carried out. The suggestion said that Jehoiachin should be inserted within the text and that instead of the phrase "in the captivity" it should be, "about the time of …". So the translators have manipulated the text, and in almost all the translations the text now reads: "Josias begat Jeconias and his brethren, about the time they were carried away to Babylon."

By adding the phrase "about the time" they have tried to avoid the objection that the author raised in no. 3 above.

In English translation published by the Anglican Church in 1961, this difficulty has been solved a bit differently. In this translation the verse reads:

"And Josias was the father of Jecohias and his brethren at the time of the deportation to Babylon".

Jehoiakin, would not be able to sit on the throne of David 202 and that in this case it would no longer be possible for him to be the Messiah 203.

They did not appreciate the implications that were to occur as a result of this tiny change in the text. Perhaps they thought it was easier to lay blame on Matthew than to preclude Jesus from being the descendant of David and from his being the Messiah.

Error No. 43

The genealogical description in Matthew records seven generations between Judah and Salmon 204, and five generations from Salmon to David. The period from Judah to Salmon is about three hundred years, and from Salmon to David four hundred years. Even bearing in mind the long lives of those people, this statement cannot be true, as the age of the first group of generations was longer than the second group. Matthew's description puts seven generations in three hundred years, and five generations in four hundred years.

Error No. 44

The second of the three groups of fourteen generations described by Matthew in the genealogy of Jesus, has in fact eighteen generations and not the fourteen mentioned in the third chapter of I Chronicles. Newman expressed great concern about this and mocked it saying that so far it had only been necessary to believe in the parity of one and three, now it was necessary to believe in the parity of eighteen and fourteen, because the holy scriptures cannot be thought of as being incorrect

Errors No. 45 & 46

In the same passage of Matthew we read:

> "Jehoram begat Uzziah."

This statement is incorrect for two reasons:

1. It claims that Uzziah was the son of Jehoram which is not true, because Uzziah was the son of Ahaziah, son of Joash who was the son of Amaziah,

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202 "Therefore, thus saith the loard of Jehoiakin king of Judah, we shall have none to sit upon the throne of David," Jer. 36:30

203 According to Bible it is necessary for the Messiah to be a descendent of David.

204 According to this the generations from David to Jeconias are as follows: David, Solomon, Roboam, Abia, Asa, Josaphat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amon, Josiah, Jehoichin, and Jecomias, whereas Matthew records thirteen generations which is wrong. Matt. 1:6-11

son of Joram. These are the three generations which have been left out by Matthew perhaps to make them fourteen. These three were kings of repute. They are mentioned in Chapters 8, 12 and 14 of the Second Book of Kings, and in Chapters 22-25 of 2 Chronicles. There is no way of knowing why these generations have been left out by Matthew from the geneology. It seems simply to be one of his great mistakes.

2. Is the correct name Uzziah or Ozias, as he is named by 2 Kings and I Chronicles?

Error No. 47

Again in the same passage we find this statement:

"And Salathiel begat Zorobabel [205]."

This is also incorrect because Zorobabel was the son of Pedaiah and the nephew of Salathiel as is expressly mentioned in I Chronicles 3.

Error No. 48

The same passage of genealogy in Matthew states:

"Zorobabel begat Abiud [206]."

This, too, is wrong since Zerubbabel had only five sons, as is confirmed by 1 Chronicles. None of the five sons is of this name [207].

There are in all eleven errors in the genealogy recorded by Matthew. If the differences of Luke and Matthew, discussed earlier are also included they total seventeen mistakes. This short passage of Matthew is, therefore, erroneous in no less than seventeen places.

Error No. 49

Matthew describes the event of some wise men from the east who had seen the star which was the sign of the birth of Christ. They came to Jerusalem, and, guided by the star, they reached Bethlehem where the star halted above the head of the infant.

Astronomically this statement is ridiculous and unacceptable. The movement of stars and some comets as seen from the earth is from the East to the West, and some of the comets move contrarily from the West to the East. Bethlehem is

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205 Matt. 1:12

206 Matt. 1:13

207 "And the sons of Zerubbabel, Meshullam and Hananiah, and Shelomith, their sister: and Hashubah and Ohel, and Berechiah, and Hasadiah, Jushab-hesed five" 1 Chr. 3:25

situated to the south of Jerusalem. Besides the men coming from the east could not possibly see the movement of a star which is too slow to be seen by the naked eye. And in any case how could a moving star, if it did ever come to a stop in the sky, be said to have stopped at the head of a new born child 208.

Error No. 50

In Chapter One of Matthew we read this statement:

> "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name 'Emmanuel' 209."

According to the Christian writers the Prophet referred to in this verse is the Prophet Isaiah, because in his book he had said:

> "Therefore, the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name 'Emmanuel' 210."

This is again incorrect for the following reasons:

1. The original word that has been translated as 'virgin' by Matthew and the translator of the book of Isaiah is *'alamah'* which is the feminine form of *'alam'* which according to the Jewish scholars, signifies a 'young girl' married or unmarried. This word is also used, as they say, in the Book of Proverbs, Chapter 30, where it is used for a young married woman. The three famous Latin translations say 'young woman'. These translations are the earliest known translations and are said to have been made in 129, 175, and 200. In view of these ancient translations and the opinion of the Jewish scholars, Matthew's statement is shown to be erroneous.

   Frier, in his book on the etymology of Hebrew words, a book that is considered the most authentic work on the subject, said that the word *'alamah,* had a dual meaning: 'virgin' and 'young woman'. His opinion, as compared to the commentaries of the Jews, is not acceptable, and even if we accept this opinion, the word cannot be taken to mean a virgin with any argument against the established meaning adopted by the commentators and the ancient translators. The above facts are certainly enough to prove falsity

208 This objection, in our opinion does not carry much weight, since Jesus was the Prophet who was born miraculously without a biological father. Besides, the movement of the comets and stars as explained by author was acceptable up to the 18^{th} century AD. Modern scientific data, however, has produced more convincing explainations of the directions and paths of the stars.

209 Matt. 1:22,23

210 Isaiah 7:14

of the statement of the author of *Meezan-ul-Haq,* who claimed that the word had no other meaning than 'virgin'.

2. Jesus was never called by the name Emmanuel, nor did his adopted father [211] give this name to him:

> "The angel told his father to call him with the name of Jesus [212]."

It is also a fact that Gabriel came to his mother and said:

> "Thou shall conceive in thy womb, and bring forth a son and shalt call his name Jesus [213]."

Apart from this Jesus himself never claimed that his name was Emmanuel.

3. The passage where this word occurs precludes its application to Jesus. It states that Rezin, the king of Syria, and Pekah, the king of Israel, went together to war against Ahaz, the king of Judah. He was very frightened and God sent a revelation to Isaiah as a consolation for Ahaz, saying that he should not be frightened as his enemies would not be able to prevail against him, and that their kingdoms would be destroyed, and that the sign of their destruction was that a young woman would bring forth a son and before the child grew up their kingdoms would be destroyed [214].

In fact Jesus was born after 721 years of the destruction of the kingdoms which were destroyed only 21 years after the above Prophecy. Judea-Christian scholars disagree on this point. Some of them have claimed that Isaiah used the word 'young woman' for his own wife who would conceive and give birth to a child. And the two kings, of whom the people were frightened, would be destroyed along with their kingdom before the child grew up. This was said by Dr. Benson and seems to have logic and bear truth.

Error No. 51

There is another statement in Matthew regarding Joseph, the carpenter:

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211 Joseph the carpenter
212 Matt. 1:21
213 Luke 1:31
214 Isaiah 7:1-17

> "And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying out of Egypt have I called my son 215."

The Prophet referred to in this text is Hosea and Matthew makes reference to the first verse of Chapter 11 of his book, which is absolutely incorrect as that verse has nothing to do with Jesus. The verse, according to the Arabic translation, printed in 1811, reads like this:

> "When Israel was a child, then I loved him and called his sons out of Egypt."

This verse, is in fact, an expression of God's benevolence to the Israelites conferred upon them in the time of Moses. Matthew made two changes in the text. He changed the plural, 'sons', into the singular, 'son', and turned the third person 'his' into the first person making it 'my son'.

Following the example of Matthew, the Arabic translator of 1844 changed the text to incorporate this alteration.

Besides, this change cannot be overlooked because further in this chapter the people who were called from Egypt are mentioned in these words:

> "As they called them, so they went from them, they sacrificed unto Baalim 216."

This statement cannot be applied to Jesus.

Error No. 52

It is also stated in Matthew:

> "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men 217."

This statement is wrong both logically and historically. Historically because none of the non-Christian historians mentioned this event of the slaying of the infants by Herod.

For example Josephus did not said anything regarding this event. Similarly the Jewish scholars, who are very hostile and antagonistic towards Herod, and

215 Matt. 2:15
216 Hosea 11:2
217 Matt. 2:16

have been very particular in describing any weak points of Herod which they could dig out from history, have not said anything in this regard. Had this incident been true they would have jumped at it and described it as negatively as possible. If any Christian historian were to describe it, he would certainly base his description on the statement in the Gospel of Matthew.

And logically it is not acceptable because Bethlehem, at that time, was a small village situated near Jerusalem. Herod, being the governor could easily have found out the house where the wise men had stayed. It was absolutely unnecessary for him to commit such a heinous act as killing innocent children 218.

Error No. 53

The Gospel of Matthew also contains this statement:

> "Then was fulfilled that which was spoken by Jeremiah the Prophet, saying,
>
> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not 219."

This is again a clearly distorted rendering of the text of Jeremiah. Any reader can himself look up the passage in. Jeremiah 220 and see for himself that the above verse has nothing to do with Herod. It is clearly related to the famous historical calamity of Nebuchadnezzar's invasion of Jerusalem. The people of Rachel's tribe were among the Israelites who were exiled to Babylon. Her soul lamented over the misery of her people. God, therefore, promised that her children would be released to go back to their own land.

Error No. 54

We find this statement in Matthew:

> "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene 221."

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218 This refers to the wise men who had seen the star of Jesus' birt. They came to Jerusalem to search for him and tolf Herod, the governor about the child. Herod asked them to inform him when they found the child. When he came to know that the wise men had left without his knowledge, he sent his men to kill all the children, who were born within two years.

219 Matt. 2:17,18

220 Matt. 2:23

221 Matt. 31:15

This is also certainly incorrect, as this statement is not found in any of the books of the Prophets. The Jews deny the validity of this kind of prediction. According to them it is simply a false claim. On the contrary they had a firm belief that no prophet would ever come from Galilee, not to speak of Nazareth, as is expressly stated in the Gospel of John:

> "They answered and said unto him, Art thou also of Galilee? Search, and look: For out of Galilee ariseth no Prophet 222."

The Christian scholars have put forward 223 weak explanations regarding this, which do not deserve any serious consideration.

Readers will have noted that there are seventeen errors in the first two chapters of Matthew.

Error No. 55

According to the Arabic translations printed in 1671, 1821, 1826, 1854 and 1880, there is a statement in Matthew which reads as follows:

> "In those days came John the Baptist, preaching in the wilderness of Judaea 224."

And in the Persian translations printed in 1671, 1821, 1826, 1854 and 1880, we find the same statement:

> "In those days came John the Baptist, preaching in the wilderness of Judaea."

In this passage, the phrase 'in those days' refers to the days when Archelaus did reign in Judaea, because just before the verse in question, Matthew has described that after the death of Herod, Archelaus became the king of Judaea and Joseph, the carpenter, took the child (Jesus) and his wife to Galilee and settled in the city of Nazareth, and that at this time came John, the Baptist.

This statement is certainly wrong because John, the Baptist delivered his sermon preaching the baptism of repentance for the remission of sins eighteen years after the events discussed above, since it is clear from Luke 225 that John, the Baptist delivered this sermon when Pontius Pilate was the governor of

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222 John 7:52

223 The commentator R.A. Knox, a writer of modern times, after reproducing the opinions of various commentators has said words to the effect that there is no statement in the Old Testament that the Messiah would be a Nazarene. (The commentary on the New Testament printed in London in 1953. Vol. I, page 4.)

224 Matt. 3:1

225 Luke 3:1

Judaea, and that it was the fifteenth year of Tiberius' reign. The Emperor Tiberius began his reign fourteen years after the birth of Jesus. (Britannica page 246 Vol. 2 under Tiberius) This implies that John, the Baptist came twenty-nine years after the birth of Jesus. In the seventh year after the birth of Jesus, Archelaus had left his throne of Judaea. *(Britannica* 246 vol. 2 under Archelaus) If we assume that the beginning of Archelaus reign and the arrival of Joseph in Nazareth were before the birth of Jesus, the coming of John the Baptist will be proved to have been twenty-eight years after the birth of Jesus.

Error No. 56: The Name of Herodias' Husband

We find in Matthew:

> For Herod had laid hold on John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife 226."

This statement is also historically wrong, because the name of Herodias' husband was Herodius, as is stated by Josephus in Chapter 12 of Vol. 8 of his history.

Error No. 57

It is stated in Matthew:

> "But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;
> How he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him 227."

The phrase "neither for them which were with him" is clearly wrong as will be discussed under Error No. 92.

Error No. 58

Matthew contains this statement:

> "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value 228."

226 Matt. 14:3
227 Matt. 12:3,4
228 Matt. 27:9

This statement is also wrong as will be shown later in the book.

Error No. 59: The Earthquake on Jesus' Crucifixion

Once more we find in Matthew:

> "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
> And the graves were opened; and many bodies of the saints which slept arose.
> And came out of the graves after his resurrection, and went into the holy city and appeared unto many 229."

This is a concocted story. Norton, the famous scholar, though he favoured the gospels, said, proving the falsity of this story with several arguments, "This is a totally false story. It seems that such stories were prevalent among the Jews at the time of destruction of Jerusalem. Possibly someone might have written this story as a marginal note in the Gospel of Matthew, and later on it might have been included in the text, the translator might have translated it from that text 230.

The falsehood of this story is evident for several reasons:

1. The Jews went to Pilate, the day after the Crucifixion of Christ, and said to Pilate:

> "Sir, we remember that that deceiver said, while he was yet alive. After three days I will rise again.
> Command therefore, that the sepulchre be made sure until the third day 231."

Moreover, Matthew, in the same chapter expressly states that Pilate and his wife were not pleased at the crucifixion of Christ. The Jews would not dare go to Pilate in these circumstances, especially when there was an earthquake and the graves opened and the rocks rent. The fact that Pilate was not pleased at the crucifixion of Christ, would have put him into a rage against the Jews. They could have not gone to Pilate to say that Christ was a 'deceiver', God forbid.

229 Matt. 27:51-53

230 R.A. Knox, in his commentary on the New Testament has made similar admission and said that Matthew has trusted more in local rumours and myths than other Evangelists, p.70 Vol. I

231 Matt. 27:63-64

2. In the presence of such miraculous signs a great number of people of that time would have embraced the new faith without hesitation, whereas, according to the Bible, three thousand people did accept the new faith, but only when the Holy Spirit descended on the disciples and they spoke several languages before the people. This event is explicitly mentioned in Acts [232].

The events described by Matthew were obviously of a much more compelling nature than the disciples speaking in several languages.

3. Is it not surprising that none of the historians of that time and of the time succeeding it, and none of the evangelists except Matthew, has written a single word about these events of so great an historical importance

It is of no avail to say that opponents have deliberately avoided any reference to these events. But what do they have to say of the absence of any account of these events in the books of those Christian historians who are considered to be advocates of Christianity. In particular the absence of any description of these events in the Gospel of Luke is very surprising, as he is generally known for reporting the rarities of the life of Jesus, as is clear from the first chapters of his gospel and of the Book of Acts.

We cannot understand why all the evangelists, or at least most of them, have not referred to these events when they have given full account of events of no or lesser, significance. Mark and Luke, too, only speak of the splitting of the veil and not of anything else.

4. Since the veil in question was made of silk, we cannot understand how a soft curtain of silk could be torn like this, and if it was true, how the building of the temple could remain unaffected. This objection is forwarded equally to all evangelists.

5. The bodies of the saints coming out of the graves happens to be in clear contradiction to the statement of Paul, in which he said that Christ was the first to rise from the dead.

The learned scholar Norton truthfully said that this evangelist seems to be in the habit of making his own guesses, and is not always able to sort out the truth from the available stock of events. Can such a man be trusted with the word of God [233]?

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232 Acts 2:1-40

233 Maurice Bucaille, a recent French scholar, in his book, The Bible, The Qur'an and Science has said on page 61, making comments on this statement by Matthew: "Matthew takes very serious liberties with the text … this is another example of his imagination. It is difficult to see how the bodies of the saints could have risen from the dead at the time of Jesus's death (according to gospel it was on the eve of the Sabbath) and emerged from their tombs after his resurrection."

Errors No. 60, 61, 62: The Resurrection of Jesus

The Gospel of Matthew reports Jesus' answering to some scribes:

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas:

For Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth 234."

We find a similar statement in the same gospel:

"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas 235."

The same is understood from the statement of the Jews reported by Matthew:

"Sir, we remember that, that deceiver said while he was yet alive, After three days I will rise again 236."

All these statements are incorrect for the fact is that according to the gospels Jesus was crucified on Friday in the afternoon and died at about nine in the evening. Joseph asked Pilate for his body in the evening and arranged his funeral, as is clear from the Gospel of Mark. He was therefore buried in the night of Friday, and his body is said to have disappeared on the morning of Sunday, as described by John. According to this detail, his body did not remain in the earth for more than one day and two nights. Therefore his statement of staying in the earth for three days and three nights is proved incorrect.

Seeing the error in these statements, Paley and Channer admitted that the statement in question was not of Jesus but was the result of Matthew's own imagination. Both of them said words to the effect that Jesus would have meant to convince them only through his preachings without their asking a sign from him, like the people of Nineveh, who embraced the new faith without a sign from Jonah.

According to these two scholars this statement was proof of a lack of understanding on the part of Matthew. It also proves that Matthew did not write his gospel by inspiration. His not understanding the intention of Jesus in this case, shows that he could well have written similarly erroneous accounts in other places.

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234 Matt. 12:39-40

235 Matt. 16:4

236 Matt. 27:63

It is, therefore, a natural conclusion that the gospel of Matthew cannot, in any way be called revelation but is rather a collection of accounts influenced by the local environment and the result of human imagination.

Error No. 63: The Second Coming of Jesus

It is stated in Matthew:

> "For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom 237."

This statement has definitely been wrongly attributed to Jesus, because all those 'standing here', died nearly two thousand years ago, and none of them saw the Son of Man coming into his kingdom

Error No. 64: Another Prediction of Jesus

Matthew reports Jesus saying to his disciples:

> "But when they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man be come 238."

Again this is obviously wrong as the disciples have, long, long ago, done their duty of going over the cities of Israel, but the S on of Man never came with his kingdom.

Errors No. 65 – 68

The book of Revelations contains this statement:

> "Behold, I come quickly 239:"

The same words are found in chapter 22 verse 7 of the same book. And verse 10 of the same chapter contains this statement:

> "Seal not the sayings of the prophecy of this book: for the time is at hand."

237 Matt. 16:27,28
238 Matt. 10:23
239 Rev. 3:11

Further in verse 20 it says again:

> "Surely, I come quickly."

On the basis of these statements of Christ, the earlier followers of Christianity held the firm belief that the second coming of Christ would be in their own time. They believed that they were living in the last age and that the day of Judgment was very near at hand. The Christian scholars have confirmed that they held this belief.

Errors No. 69 - 75

The Epistle of James contains this statement:

> "Be ye also patient; stablish your hearts: for the coming of the Lord draweth near 240."

It also appears in I Peter:

> "But the end of all things is at hand: be ye therefore sober and watch unto prayer 241."

And the First Epistle of Peter contains these words:

> "Little children, it is the last time 242."

And the First Epistle of Paul to the Thessalonians states:

> "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord 243."

And Paul said in his letter to Philippians:

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240 James 5:8
241 1 Peter 4:7
242 1 Peter 4:7
243 1 Thess. 4:15-17

> "The Lord is at hand [244]."

And in his First Epistle to the Corinthians, Paul said:

> "And they are written for our admonition, upon whom the ends of the worlds are come [245]."

Paul also said later in the same letter:

> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
>
> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed [246]."

The above seven statements are the arguments for our claim that the early Christians held a firm belief in the second coming of Christ during their own lifetime, with the result that all the seven statements are proved false.

Errors No. 76 – 78: The Signs of the End of the World

Matthew describes in Chapter 24 that the disciples of Jesus asked the Messiah, when they were on the Mount of Olives, about the signs of the destruction of the Temple and the Second Coming of Jesus and about the end of the world. Jesus told them all the signs, first of the destruction of the House of the Lord, of his own coming to the earth again and of the day of Judgement. The description up to verse 28 talks of the destruction of the Temple; and verse 29 to the end of the chapter consists of the events related to the second coming of Christ and the Day of Judgement. Some verses of this chapter according to the Arabic translation [247] printed in 1820, read thus:

> "Immediately after the tribulation of those days, shall the sun be darkened, and the moon will not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
>
> And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory.

244 Phil. 4:5

245 1 Cor. 10:11

246 1 Cor. 15:51,52

247 The English translation accords exactly in with the Arabic translation referred to above, we have, therefore, reproduced it from the King James version. (Translator)

And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other 248."

And in verses 34 and 35 it says:

"Verily I say unto you. This generation shall not pass, till all these things be fulfilled.
Heaven and earth shall pass away but my words shall not pass away."

The text of the Arabic translation printed in 1844 is exactly the same. However, the Persian translations of 1816, 1828, 1842 contain:

"Immediately after the trouble of those days, the sun shall be darkened."

Verse 34 of these translations is identical to the one quoted above. It is, therefore necessary that the day of Judgment should come at the time when the House of God has been destroyed and Jesus has reappeared on the earth, "...immediately after the trouble of those days," according to the statement of Jesus. Similarly it is also necessary that the generation contemporary with Christ should not have died until they saw these event with their eyes, as was the belief of the early Christians. However they did die centuries ago and heaven and earth still continue to exist.

The evangelists, Mark and Luke also included similar descriptions in Chapters 13 and 21 respectively of their gospels. The three evangelists are equally responsible for this historically proved false statement.

Errors No. 79 – 81: The Reconstruction of the Temple

The Gospel of Matthew reports this statement of Christ:

"Verily I say unto you. There shall not be left here one stone upon another, that shall not be thrown down 249."

The Protestant scholars have therefore said that any construction to be built on the foundations of the temple would be razed to the ground as had been foretold by Jesus. The Author of *Tehqeeq-e-Deen-ul-Haq,* (Inquisition into the True Faith) printed in 1846, said on page 394:

"King Julian, who lived three hundred years after Christ and had become an apostate, intended to rebuild the temple of Jerusalem, so that he could

248 Matt. 24:29-31
249 Matt. 24:2

thus refute the prediction of Jesus. When he started the construction suddenly a fire jumped out from its foundations. All the workers were frightened and fled away from there. No one after him ever dared to refute the saying of the truthful, who had said, "The heaven and the earth shall pass away but my words shall not pass away."

The priest Dr. Keith wrote a book in renunciation of the disbelievers in Christ which was translated into Persian by Rev. Mirak entitled *"Kashf-ul-Asar-Fi-Qisas-e-Bani Israel"* (An exposition of the Israelite Prophets) and printed in Edinburgh in 1846. We produce the translation of a passage from page 70:

"King Julian allowed the Jews to rebuild Jerusalem and the temple. He also promised that they would be allowed to live in the city of their ancestors, the Jews were no less grieved than the king was pleased. They started the work of the Temple. Since it was against the prophecy of Christ, the Jews, in spite of their best efforts and all the possible help from the king could not succeed in their mission. Some pagan historians have reported that the huge flames of fire burst out of this place and burnt the workers stopping the work altogether."

Thomas Newton, in vol 3 (pages 63 and 64) of his commentary on the prophecies of the Holy Scripture printed in London in 1803 said, which we translate here from Urdu:

"Omar, the second great Caliph of Islam, spread corruption all over the world. He reigned for ten and a half years. In this short period he made great conquests and conquered all the countries of Arabia, Syria, Iran and Egypt. The Caliph personally besieged Jerusalem and in 637 A.D. signed the treaty of peace with the Christians who were tired of the prolonged siege. The Christians surrendered and handed over the city to Omar.

Omar offered generous terms to the Christians. He did not take any church into his possession, but he requested the high priest for a piece of land to build a mosque. The priest showed him the room of Jacob and Solomon's temple. The Christians had covered this place with dirt and filth out of their hatred for the Jews. Omar, himself, cleansed the place with his own hands. Following the example of Omar, the great officers of his army thought it their religious duty and cleansed the place with religious zeal and built a mosque there. This was the first mosque ever built in Jerusalem. Some historians have also added that in the same mosque Omar was murdered by a slave. Abdul Malik, son of Marvan, who was the twelfth Caliph extended this mosque in his reign."

Though, the above description of this commentator is not true in several places, he has admitted that the first mosque built at the place of Solomon's Temple was that built by the Caliph Omar, and that it was extended by Abdul Malik and still exists in Jerusalem after over 1200 years 250. How would it have been possible for Omar to succeed in building a. mosque there if it had really been against the prophecy of Christ?

Since this statement of Jesus is also reported by Mark and Luke, they are equally responsible for this false description.

Error No. 82: A False Prediction

Matthew reports this statement as having been said by Jesus to his disciples:

> "And Jesus said unto them, Verily I say unto you,
> That ye which have followed me, in regeneration when the son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel 251."

It is quite apparent from this that Jesus assured his twelve disciples, of eternal success and redemption promising them to sit upon twelve thrones on the Day of Judgment. This prophetic witness of eternal success has been proved wrong by the gospels themselves. We have already seen 252 that one of the disciples of Jesus, namely Judas Iscariot, betrayed Jesus and became an apostate, how, then is it possible for him to sit on the twelfth throne on the Day of Judgment?

Error No. 83

We find in the Gospel of John:

> "And he (Jesus) saith unto him, Verily, verily I say unto you. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man 253."

This is also historically false and incorrect, for, this was said by Jesus after his baptism and after the descent of the Holy Spirit upon him 254, while we know that nothing like this ever happened in history after this. These prophetic words have never come true.

---

250 More than 1400 years have now passed since this event.
251 Matt. 19:28
252 See Matt. 26:4, 26:47, 27:3
253 John 1:51
254 We have already discussed the details of this event earlier in the book, however they can be seen in John 1:32

Error No. 84: The Ascension of Christ

It is said in John:

> "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven 255."

This is also incorrect, as is evident from the fifth chapter of Genesis 256 and 2 Kings Chapter 2 257.

Error No. 85

We find this statement in the gospel of Mark:

> "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever saith 258."

We find another similar statement in the same book:

> "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
> They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover 259."

And in the gospel of John we read the following statement:

> "Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father 260."

The prophetic promise made in the above texts is a general statement that does not particularise any man or people, particularly the phrase, "Whosoever shall say unto this mountain" which is totally unconditional and can be applied to any people of any time. Similarly the statement, "He that believeth on me," can include any believer in Christ of any time. There is no argument to support

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255 John 3:13
256 Gen. 5:24
257 2 Kings 2:11
258 Mark 1:23
259 Mark 16:17-18
260 John 14:12

the claim that the above predictions were particularly made in respect of the early Christians. It is therefore, necessary for a mountain to move and be cast into the sea, if a believer says so to it, of course, with firm belief in Christ. Everyone knows that nothing like this has even happened in history. We would like very much to know if any Christian, in or after the time of Jesus, did perform "works greater than Christ" as the evangelist has made Jesus say this in the above prediction.

The Protestants have more than admitted that after the time of Jesus the occurrence of miracles and marvels has never been proved in history. We have seen many priests in India, who, in spite of making strenuous efforts for many years are not able to speak correctly in Urdu, let alone take up serpents, drink poison and heal the sick.

FALLIBITY OF LUTHER AND CALVIN

Perhaps we might be allowed at this juncture, for the interest of the readers, to reproduce two incidents directly related to Luther and Calvin, the founders of the Protestant faith. We quote this from the book entitled *Mira'atus Sidq* that was translated into Urdu by a Catholic scholar and priest Thomas Inglus and printed in 1857. He relates the following incidents on pages 105-107:

> "In 1543 Luther tried to cast out the devil from the son of Messina with a result similar to the Jews who once tried to cast out devil as is described by the Book of Acts in Chapter 19. Satan, in the same way attacked Luther and wounded him and his companions. Stiffels seeing that his spiritual leader, Luther was being choked and strangled by Satan, tried to run away but being in great terror was not able to open the latch of the door and had to break down the door with a hammer which was thrown to him from the outside by his servant through a ventilator.
>
> Another incident is related of Calvin, the great leader of the Protestants, by another historian. Calvin once hired a man called Bromius and told him to lie down in front of the people and pretend to be dead. He arranged with him that when he heard Calvin say the words, "Bromius, rise from the dead and be alive," he should rise from the bed as though he had been dead and had just risen, having been miraculously brought to life. The wife of Bromius was also told to cry and lament over the body of her husband.
>
> Bromius and his wife acted accordingly and people, hearing her cries and lamentation, gathered there for her consolation. Calvin came and said to the weeping woman, "Do not cry. I will raise him from the dead."
>
> He began to recite some prayers and then holding the hand of Bromius, said, "Rise in the name of God." But his design of deceiving people in the name of God was not a success as Bromius really had died. God had

avenged Calvin for his deception and iniquity. Bromius' wife, seeing that her husband had died in reality started crying and blaming Calvin.

Both these leaders were considered to be the greatest spiritual leaders of their time. If they can be blamed for such acts what remains to be said of the generality of the people.

Pope Alexander VI, the head of the Roman church and the representative of the Lord on the earth, according to the Catholic faith, had prepared some poison for some other persons, but drinking it himself by mistake he died. One cannot avoid coming to the conclusion that the leaders of both the rival sects do not possess any of the qualities mentioned in the prediction under discussion.

Error No. 86

The gospel of Luke states:

"Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri 261."

This genealogical description of the Christ contains three errors:

1. The sons of Zorobabel or Zerubbabel are described very clearly in 1 Chronicles Chapter 3 and none of them has this name. We have already discussed this earlier and besides this, it is against the description of Matthew.
2. Zerubbabel is the son of Pedaiah, not Salathiel. He is, however, his nephew.
3. Salathiel is the son of Jeconias, not of Neri. Matthew has also agrees with this.

Error No. 87

In his account of the genealogy of Jesus, Luke states:

"...which was the son of Sala.
Which was the son Cainan which was the son of Arphaxad 262..."

This statement is also not correct as Sala was the son of Arphaxad, and not his grandson, which is clear from the book of Genesis 263 and from I Chronicles 264.

261 Luke 3:27
262 Luke 3:35,36

The Hebrew version has always preference over any translation according to the Protestants 265. No translation can be preferred to the original Hebrew version simply because it corresponds with the description of Luke. On the contrary, such a translation would be considered unacceptable on the grounds that it has been modified.

Error No. 88

We read the following statement in Luke:

> "And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed,
> (And this taxing was first made when Cyrenius was governor of Syria 266)."

This, too, is incorrect because the phrase "all the world" includes the total population of the Roman empire. No historian prior to, or contemporary with Luke ever mentioned this tax before the birth of Jesus in his history.

Later historians, when describing it, only do so using Luke as their source which is unacceptable. Apart from this, it seems impossible that Cyrenius, who was governor of Syria fifteen years after the birth of Jesus, could have done the taxing which was accomplished fifteen years prior to the birth of Jesus. Equally unbelievable is the notion that Jesus was born during the time of his governorship, because in this case we are required to believe that Mary remained in the state of pregnancy for as long as fifteen years. It is so because Luke has admitted in the second chapter that the wife of Zacharias conceived in the reign of Herod 267 and that Mary conceived Jesus six month later.

Realizing this "difficulty" some Christian scholars have declared that verse 2 is a later addition and not written by Luke.

Error No. 89

Luke states:

> "Now in the fifteenth year of the Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother

263 "And Arphaxad lived five and thirty years, and begat Salah." Gen. 11:12
264 "Shem, Arphaxad, Shelah." 1 Chr. 1:24
265 The author might have said this because I some translation the texts of Genesis and Chronicles might have been changed to correspond with Luke.
266 Luke 2:1
267 Herod happens to be fifteen years prior to Cyrenius

Philip, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene 268."

This is incorrect as the historians have denied of there being any ruler of Abilene named Lysaneas in the time of Herod and Pontius Pilate.

Error No. 90

In the same chapter of Luke we find this statement:

"But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done 269."

This is absolutely wrong, as we have shown under Error No. 56 and as will be discussed later in the book. The mistake was made by Luke and not by the copier, as has been said by some exegetes admitting the presence of the mistake in the text.

Error No. 91

We find in Mark:

"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife 270..."

This statement too, is erroneous, as we have already discussed. All the three evangelists are equally responsible for this error. The translator of the Arabic versions printed 1821 and 1844 has manipulated the texts of Matthew and Luke and deleted the word Philip, while other translators have not followed his example.

Errors No. 92 – 94: Did David Eat Shewbread?

It appears in Mark:

"Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

How he went into the house of God, in the days of Abiathar, the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him 271?"

---

268 Luke 3:1 In some translations the name Abileah has appeared, instead of Abilene
269 Luke 3:19
270 Mark 6:17

Earlier in the book we showed that this statement is also incorrect, since David at that time was alone [272], therefore the phrase ”they that were with him” is a mis-statement. Besides, it is incorrect to say the high priest at that time was Abiathar, whereas, in fact, Ahimelech was the high priest. The falsity of this statement can also be understood from the beginning of 1 Samuel 21 and 22.

There are three errors in two verses of Mark. The third error will also be discussed later. The Christian scholars have plainly admitted that Mark has made a mistake in this text.

Errors No. 95 – 96

The Gospel of Luke also describes the same event with words signifying that David was accompanied at that time, when, as we have just shown, he was alone.

Error No. 97

The First Epistle to Corinthians contains the following sentence:

> “And that he was seen of Cephas, then of the twelve [273].”

This statement is quite obviously wrong, since one of the twelve, Judas Iscariot had died prior to this event, reducing the number of the disciples to eleven. Mark, therefore, says in Chapter 16:

> “He appeared unto the eleven as they sat at meat [274].”

Errors No. 98-100

Matthew says:

> “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
> For it is not ye that speak, but the Spirit of your Father which speaketh in you [275].”

271 Mark 2:25,26
272 “Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?”
273 1 Cor. 15:5. It refers to the event of resurrection of Jesus
274 Mark 16:14
275 Matt. 10:19,20

Luke also reports this in the following words:

> "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought, how or what thing shall ye answer, or what ye shall say:
> For the Holy Ghost shall teach you in the same hour what ye ought to say [276]."

A similar statement is also given in Mark in chapter 13. The implication of the texts contained in the three gospels is that Jesus promised his disciples that whatever they said to the officers would be inspired to them by the Holy Ghost, which in turn signified that their words would not be their own words but the word of the Holy Ghost.

This statement is shown to be incorrect in the light of the following passage of the Book of Acts:

> "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
> And the high priest Ananias commanded them that stood by him to smite him on the mouth.
> Then said Paul unto him, God shall smite thee, thou whited wall: For sittest thou to judge me after the law and commandest me to be smitten contrary to the law?
> And they that stood by said, Revilest thou God's high priest?
> Then said Paul, I wist not, brethern, that he was the high priest: for it is written, Thou shall not speak evil of the ruler of thy people [277]."

Had the statement of Matthew and Luke been true, their spiritual leader Paul, who is considered equal in status with the disciples and who himself claims to be equal to Peter, the greatest of all disciples [278], could have not said anything erroneous before the council [279]. Paul's admission to his fault is enough to prove the text incorrect. We shall later on show that the Christian scholars have admitted the presence of error in this text. Since this text has appeared in the three gospels, this makes three errors in the text.

Errors No. 101 & 102

In Luke we find:

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276 Luke 12:11,12
277 Acts 23:1-5
278 For nothing am I behind the chiefest apostles, though I be nothing 12:11
279 That is to say, Paul should have been informed by the Holy Ghost of his being the high Priest as was promised by the Gospels

"...in the days of Elias, when the heaven was shut up three years and six months [280]..."

and in the Epistle of James:

"...and it rained not on earth by the space of three years and six months [281]."

This also seems incorrect as it is understood from I Kings that there was rain in the third year [282].

Since this statement has appears in Luke as being said by Jesus, while in the Epistle of James, as the statement of James himself, this, in fact, makes it two mistakes.

Error No. 103: Jesus and the Throne of David

The Gospel of Luke says in chapter 1:

"And Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end [283]."

This is incorrect for the following two reasons:

1. Because Jesus, according to the genealogy given by Matthew, is a descendant of Jehoiakim, and none of his descendants can sit on the throne of David according to the statement of the Prophet Jeremiah [284].
2. Secondly because historically we know that Jesus never sat on the throne of David even for a single minute; nor did he ever rule over the house of Jacob. On the contrary, the Jews became hostile to him to the extent that they arrested him and took him to Pilate, who reviled him and then handed him over to the Jews to crucify.

---

280 Luke 4:25

281 James 5:17

282 "The word of the Lord came to Elijah in the third year, saying, "Show thyself unto Ahab and I will send rain upon the earth." 1 Kings 18:1

283 Luke 1:32,33

284 "Therefore thus saith the Lord of Jehoiakim, King of Judah: He shall have none to sit upon the throne of David." Jer. 36:30

Besides, it is clear from the Gospel of John that Jesus hated the idea of being a king [285] and, moreover, it is unbelievable that Jesus would hate something for which he was sent by God.

Error No. 104

We find the following passage in Mark:

"Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's,

But he shall receive hundred-fold now in this time, houses, and brethren, and sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life [286]."

And Luke reports these words in the same context:

"...who shall not receive manifold more in this present time, and in the world to come, life everlasting [287]."

This cannot be true because, according to their law the Christians are not allowed to marry more than one woman. It would therefore, not be possible for a man leaving his wife for the sake of Jesus, to receive "hundred-fold or at least manifold wives in this present life."

Besides the phrase, "lands with persecutions", is out of place here as Jesus is speaking of the reward that would be given to them by God, hence the phrase "with persecutions" is not relevant, and does not fit the context.

Error No. 105: Jesus Healing the One Possessed by Devils

The Gospel of Mark describes the event of a man possessed by evil spirits and being healed by Jesus, saying:

"And all the devils besought him saying, Send us into the swine that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea [288]."

---

285 "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone." John 6:15

286 Mark 10:29,30

287 Luke 18:30

288 Mark 5:12,13

This is incorrect, for the reason that the Jews were not allowed to keep swine, being inadmissible for them under the law.

Error No. 106

Matthew reports Jesus saying to the Jews:

> "I say unto you, Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven 289."

It is wrong because the Jews have never seen Christ coming in the clouds of heaven before or after his death.

Error No. 107

Luke has reported in chapter 6:

> "The disciple is not above his master, but every man that is perfect shall be as his master 290."

This appears to be wrong as there are many personalities who have had greater perfection than their teacher.

Error No. 108: Parents: Honour or Hate Them?

The following statement of Jesus has been reported by Luke:

> "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters yea, and his own life also, he cannot be my disciple 291."

It is, all the more, incredible to think that such a remark could have been made by Jesus, when he had said, reproaching the Jews:

> "For God commanded, saying, Honour thy father and mother, and, He that curseth father or mother, let him die the death 292."

We cannot see how Jesus could have said this.

289 Matt. 26:64
290 Luke 6:40
291 Luke 14:26
292 Matt. 15:4

Error No. 109

The Gospel of John says:

> "And one of them, named Caiaphas, being the high priest that same year said unto them, Ye know nothing at all.
> Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
> And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation;
> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad 293."

This statement cannot be accepted as true for the following inconsistencies in the text.

Firstly, because this statement implies that the high priest should necessarily be a prophet which is certainly not correct.

Secondly, if the statement of the high priest is accepted as prophetic, it necessitates that the death of Jesus should be an atonement only for the Jews 294 and not for the whole world, which is obviously against the established beliefs and claims of the Christians. And the phrase, "not only for this nation" becomes an absurd statement and against the prophethood of Jesus.

Thirdly, according to the evangelist, this high priest who enjoys the status of a prophet happens to be the same man who was the high priest at the time of the 'crucifixion' of Jesus and the one who passed the religious decree against Jesus accusing him of being a liar, a disbeliever and being liable to be killed. And he was the one who was pleased at the smiting and insulting of Jesus. This is witnessed to by Matthew who says:

> "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled 295."

And further in the same chapter we find the following details:

> "But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God.

293 John 11:49-52]
294 Perhaps because only the Jews were called the Children of God
295 Matt. 26:57

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes saying, He has spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.

What think ye? They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Saying, Prophesy unto us, thou Christ, Who is he that smote thee 296?"

The fourth gospel, John, is even more explicit, saying:

"And led him away to Annas first: for he was father in law of Caiaphas, which was the high priest that same year.

Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one should die for the people 297."

We may now be allowed to say that if this statement of the high priest was made by him as a prophet why did he gave his judgment to kill Jesus? He declared him blasphemous and was happy at the humiliation of Jesus in his court. Is it in any way credible that a prophet should command people to kill his God?

We declare our utter disbelief in such prophet who remains a prophet even after committing such profane and sacrilegious acts. From this situation it logically deduced that Jesus was a prophet of God but having gone astray (may God forbid) he claimed of being God incarnate and put a false blame on God. In short, the innocence of Christ, in this case, becomes doubtful. In fact, the evangelist John is also innocent, as is Jesus Christ, of making such incredible statements. The responsibility for all such statements lies totally on the shoulders of the Trinitarians.

If, for a moment, we suppose that Caiaphas's statement is true, even then the significance of his statement would be that when the disciples and the followers of Jesus confirmed that Jesus was, in fact, the Promised Messiah or Christ, since it was generally believed by the people that it was necessary for the Messiah to be a great king of the Jews, Caiaphas and his elders, were afraid that having come to know this fact, the Caesar of Rome would be angry and might make trouble for them, he proposed, "one should die for the people"

This was the real and natural significance of that statement and not that the people of the world would be redeemed and saved from their 'original sin', as they call it, which was committed by Adam thousands of years prior to the birth

296 Matt 26:63-68
297 John 18:13,14

of the Christ, which is a whimsical and, of course, illogical interpretation of the statement. The Jews also do not believe in this whimsical conception of the Trinitarians.

Perhaps this evangelist, later on, realised the mistake and he replaced the phrase 'he prophesied' with the words 'he gave counsel', in Chapter 18, because to give counsel is very different from making a prophesy as a prophet. Though by making this change he has opened himself to the charge of contradicting his own statement.

Error No. 110

Paul's letter to Hebrews contains this statement:

> "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people,
>
> Saying, This is the blood of the testament which God hath enjoined unto you.
>
> Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry 298."

The above statement is incorrect for the following three reasons:

Firstly because the blood was not of calves and goats, but was only of oxen, at that occasion.

Secondly because, the water, the scarlet wool and hyssop were not present; at that moment only the blood was sprinkled.

Thirdly, because Moses himself did not sprinkle on the book and on the vessels as described by Paul, rather half the blood was sprinkled on the altar and half of it on the people.

These three mistakes are clear from the following description given by the book of Exodus. It reads:

> "And Moses came and told the people all the words of the Lord, and all the judgements: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.
>
> And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of the Israel...
>
> ...which offered burnt offerings and sacrificed peace offerings of oxen unto the Lord.
>
> And Moses took half of the blood and put it in basons; and half of the blood he sprinkled on the altar.

298 Heb. 9:19-21

> And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.
>
> And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words [299]."

In view of the textual defects and inconsistencies present in the Bible, pointed out to the readers so far, the Roman Catholic Church prohibited the study and reading of these books for common people. They rightly said that the damage caused by the reading of them would be greater than the benefit to be expected from them. They were certainly right in having this opinion. In fact, the contradictions, errors and inconsistencies of the biblical texts were not known to the people until the appearance of the Protestant movement. They discovered and dug into these books and the secrets were disclosed, causing the strong reaction which is well known to the world today.

The book entitled, *Kitabu'th-Thalathu-Ashrah* (The Thirteen Books) printed in Beirut in 1849, contains the following on pages 417, 418 of the Thirteenth Book. We give its faithful translation from Urdu:

> "Let us now look at the law passed by the Council of Trent and duly stamped by the Pope. It said that the experience of the past showed that such words when read by common people would produce greater evil than good. It was therefore the responsibility of the priest or of the judge that, according to his description, or in consultation with the teacher of confession, he should allow the reading of the words in these books only to those who, in their opinion, might be benefited by them, and it was of great importance that the book must have been previously checked by a Catholic teacher, and it had to bear the signature of the teacher who allowed it to be read. Anyone who dared read it without permission, was not to be excused unless he was sent to the proper authorities."

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299 Ex. 24:3-8

IZHAR-UL-HAQ

The Truth Revealed

Part 3

Distortion and Abrogation in the Bible

The Trinity Refuted

by

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CONTENTS

THE BIBLICAL TEXT
ARE THEY REVEALED?

THE ARGUMENTS

We intend to show in this chapter that the Judaeo-Christian claim that the Bible, - both Old and New Testaments, was revealed to and written down by men inspired by God, is false and ungrounded. There are numerous arguments to prove this but we will confine ourselves in the following pages to seventeen of them which, in our opinion, are more than sufficient to prove our claim.

DISTORTIONS

A large number of clear contradictions are to be found in the books of the Bible. The Christian scholars and commentators have always been at a loss to find any way of explaining them. For some of the textual differences they have had to admit that one of the texts is correct and the other false, due either to deliberate distortion on the part of later theologians or to mistakes of the copiers. For some contradictory texts they have put forward absurd explanations that would never be accepted by a sensible reader. These have already been discussed.

The Biblical books are full of errors and we have pointed out more than one hundred of them already. It is self-evident that a revealed text must be free from errors and contradictions.

There are also many cases of distortion and human manipulation in the texts of these books. The alterations and changes which have been deliberately or unknowingly made have even been admitted by Christian theologians. Texts which have been definitely changed or distorted cannot be accepted as revealed or inspired even by the Christians. We intend to present a hundred examples of such distortions in the Bible later in this book.

As we mentioned previously, certain books or part of books are accepted by the Catholics as being the revelations of their Prophets while the Protestants have proved that these books were not divinely inspired. These books are: the Book of Baruch, the Book of Tobit, the Book of Judith, the Wisdom of Solomon, Ecclesiastes, Maccabees I and II, chapters eleven to sixteen of the Book of Esther, and ten verses from chapter ten of the same book, and the song of the three children from chapter three of the Book of Daniel.

These books are considered by the Catholics to be an integral part of the Old Testament, whereas the Protestants have rejected them and do not include them in the Old Testament. We, therefore, leave them out of our discussion. Any readers particularly curious about these books should refer to the books of the Protestant scholars. The Jews do not accept these books as genuine either.

Similarly, the third Book of Ezra is considered part of the Old Testament according to the Greek Church, while both the Catholics and the Protestants have proved conclusively that this book is not genuine. The revealed status of the Book of Judges is also in question for those who claim it to be written by Phineas or Hezekiah, and the same applies to the Book of Ruth, according to those who perceive it as being written by Hezekiah. Nor, according to the majority of writers, is the Book of Nehemiah divinely inspired, especially the first twenty-six verses of chapter twelve.

The Book of Job was also not considered revelation by Maimomides, Michel, Semler, Stock, Theodore and Luther, the founder of the Protestant faith. The same opinion is held by those who attribute this book to Elihu or to someone unknown. Chapters thirty and thirty-one of the Book of Proverbs are

not divinely inspired. According to the Talmud, Ecclesiastes is not an inspired book.

The same applies to the Song of Solomon according to Theodore, Simon, Leclerc, Whiston, Sewler, and Castellio. Twenty-seven chapters of the Book of Isaiah are also not revelation according to the learned scholar Lefevre d'Etapes of Germany. The Gospel of Matthew, according to the majority of ancient scholars and almost all later scholars who consider it to have been originally written in the Hebrew language and that the present Gospel is merely a translation of the original which has been lost, is not, and cannot be, divinely inspired.

As for the Gospel of John, the scholars, Bretschneider and Lefevre d'Etapes have refused to accept it as genuine. The last chapter was certainly rejected by the scholar Grotius as being neither genuine nor inspired.

Similarly all the Epistles of John are not accepted as prophetic by Bretschneider and the *Alogi* School. The Second Epistle of Peter, the Epistle of Jude, the Epistle of James, the First and Second Epistles of John and the Book of Revelations are not considered as genuine by most of the scholars.

THE ADMISSIONS OF CHRISTIAN SCHOLARS

Home says on page 131 of Vol. I of his commentaries printed in 1822:

> If we accept that some books of the Prophets have been lost and have disappeared, we shall have to believe that those books were never written with the help of inspiration. St. Augustine proved this fact with very strong arguments saying that he had found many things mentioned in the books of the kings of Judea and Israel, but could not find any description of the things in these books. For their explanations, they have referred to the books of other Prophets, and in some instances they have also mentioned the names of the Prophets. These books have not been included in the canon acknowledged by the church, which has not assigned any reason for their exclusion, except to say that the Prophets, to whom significant religious instructions are revealed, have two kinds of writings. Writings without inspiration, which are similar to the writings of honest historians, and writings guided by inspiration. The first kinds of writings are attributed to the Prophets themselves, while the others are ascribed directly to God. The first kinds of writings are meant to add to our knowledge while the others are the source of the law and religious instructions.

Further on page 133 of Vol. I, discussing the cause of the disappearance of the Book of Wars of the Lord, mentioned in the Book of Numbers [1] (21:14), he said:

> The book which has disappeared was, according to the great scholar Dr. Lightfoot's findings, the one that was written for the guidance of Joshua under the command of the Lord after the defeat of the Amalekites. It seems that the book in question contained some accounts of the victory of this war as well as strategic instructions for the future war. This was not an inspired book nor was it a part of the Canonical books.

Then in the supplement of his first volume he said:

> When it is said that the Holy books were revealed by God, it does not necessarily signify that every word and the whole text was revealed. The difference of idiom and expression of the authors show that they were allowed to write according to their own temperament and understanding. The knowledge of inspiration was used by them similar to the use of the current sciences. It cannot be imagined that every word they said or every doctrine they passed was revealed to them by God.

Further he said that it was confirmed that the writers of the books of the Old Testament were ”sometimes inspired”.

The compilers of Henry and Scott’s Commentary, in the last volume of their book, quote. From the Alexander Canon, that is, from the principles of faith laid down by Alexander:

> It is not necessary that everything said by a Prophet should be an inspiration or a part of the Canon. Because Solomon wrote some books through inspiration it does not mean that everything he wrote was inspired by God. It should be known that the Prophets and the disciples of Jesus were sometimes inspired for important instructions.

Alexander’s Canon is held as a book worthy of great respect and trust in the eyes of the Protestants. Warn, a great scholar of the Protestants, has used arguments from this book in his discursive examination of the authenticity of the Bible.

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1 There is a description given in the Book of Numbers with the reference to the Book of Wars of the Lords. Only some sentences from the book have been given, the rest of the book has been lost

THE OPINION OF ENCYCLOPEDIA BRITANNICA

The author's entry "Inspiration" [2] in the *Encyclopaedia Britannica* [3] has this statement on page 274 vol. 11

> It has always been a matter of controversy whether everything which is written in the sacred books is inspired or not. Similarly all accounts of the events described in them are not inspired by God according to Jerome, Grotius, Papias and many other scholars.

Further in vol. 19 on page 20 it says:

> Those who claim that everything of the Gospels is inspired by God cannot prove their claim easily.

It also says:

> If ever we are asked which part of the Old Testament is held by us as inspiration of God, we would answer that the doctrines and the predictions for future events which are the foundation of Christian faith cannot be other than inspiration. As for other descriptions, the memory of the apostles is enough for them.

THE *REES* ENCYCLOPEDIA

In volume nineteen of the *Rees Encyclopedia,* the author says that the authenticity and divinity of the Holy books has been debated because there are many contradictions and inconsistencies found in the statements of the authors of these books. For example, when the texts of Matthew 10:19,20 and Mark 11:13 are compared with Acts 23:1-6, [4] the contradictory nature of these books becomes all the more serious.

It is also said that the disciples of Jesus themselves did not know one another to be receiving inspiration from God, as is evident from their debates in the council of Jerusalem and from Paul’s blaming of Peter. Moreover it is clear that the ancient Christians did not consider them innocent and free form faults, since

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2 We did not find this sentence in the present. edition of *Britannica,* however, we have found the admission that every word of these books is not inspired on page 23 vol. 12 under the entry ”Inspiration”

3 All the references in the *Encyclopaedia Britannica* have been taken from the old 18th century edition. The present edition docs not have been them at the places referred to. We have therefore translated them from Urdu in our own words. This however, does not make difference as this admission can be found in many places in the Britannica. (Raazi)

4 This difference of the texts has been discussed by us, under the errors Nos: 98-100.

they sometimes made them subject to their criticism. This is obvious from Acts 11:2,3 [5] and also Acts 21:20-24.

It has also been mentioned that Paul, who considered himself not less than the disciples of Jesus (see 2 Corinthians 11:5 and 12:11), nevertheless mentioned himself in such a manner as to show that he did not feel himself constantly to be a man of inspiration [6] the author also said:

> We are not given a feeling by the disciples of Jesus as speaking on behalf of God every time they spoke.

He has said that:

> Michaelis thoroughly examined the arguments of both the groups, which was necessary for a matter of such importance, and decided that the presence of inspiration in the Holy Book is certainly of great use, but even if we dispense with the presence of inspiration in the Gospels and the Acts, which are books of an historical nature, we lose nothing and they still remain as useful to us as before. It does not damage anything if we accept that the historical descriptions of the evangelists in the gospels, are similar to the descriptions of the historians, since, as was observed by Christ, “And ye also shall bear witness, because ye have been with me from the beginning.” John 15:27.
>
> It is therefore unnecessary to prove the truth of these books to a non-Christian, on the basis of his acceptance of the truth of some of the evangelic descriptions. On the contrary you should put forward arguments in favour of such miracles as the death and resurrection of Christ as related in the writings of the evangelists, always bearing in mind that they are historians. For anyone who wishes to examine the foundation and origin of his faith, it is necessary to consider the statements of the evangelist about those particular matters as similar to the statements of other historians. Because it would be physically impossible to prove the truth of the events described by them, it is necessary that we accept their descriptions in the manner we accept the descriptions of other historians. This line of approach would save Christianity from all dangers. We do not find it mentioned anywhere that the general events experienced by the apostles, and perceived by Luke through his investigations, were inspired.
>
> If however we are allowed to admit that some evangelists made mistakes and that they were later corrected by John, this would he greatly advantageous and facilitate conformity in the Bible. Mr. Cuddle also

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5 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, didst eat with them. (Acts 11:2,3)

6 I Corinthians 7:10,12.15,40. And also 2 Cor. 11:17

favoured the opinion of Michaelis in section 2 of his book. As far as the books written by the pupils of the apostles are concerned, like the Gospels of Mark and Luke and the Book of Acts. Michaelis has not given his decision as to whether they were inspired or not.

WATSON'S ADMISSION

Watson, in volume four of his book on Revelations, which was based on the commentary of Dr. Benson, remarks that the fact that Luke's writing is not inspired is evident from the dedication of his Gospel to Theophilus:

> For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed [7]

Watson says about this:

> The ancient writers of Christian theology have also given a similar opinion. Irenaeus said that Luke conveyed to us the things which he learnt from the apostles. Jerome said that Luke does not depend only on Paul, who was never in the physical company of Christ. Luke also acquired the knowledge of the Evangel from other apostles as well.

He further elucidates:

> The apostles, when they used to speak or write anything concerning the faith, were protected with the treasure of inspiration that they had. Being, however, human beings, and men of reason and inspiration, they were just like other people when describing common events.

This made it possible for Paul to write in his first epistle to Timothy, without inspiration:

> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities [8].

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7 Luke 1:1-4
8 1 Tim 5:23

and further:

> The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments 9

And that he could write to Philemon, “But withal prepare me also a lodging.” (v.22) And as he wrote to Timothy, "Erastus abode at Corinth; but Trophimus have I left at Miletum sick 10”

However there are other occasions when it is clear that Paul speaks by inspiration, as in his first letter to the Corinthians:

> And unto the married I command, yet not I, but the Lord, Let the wife depart from her husband. 11

But in verse twelve of the same epistle he says:

> But to the rest speak I, not the Lord.

Then in verse twenty-five he says:

> Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

The book of Acts contains this statement:

> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

From the above we are given to understand that the apostles’ work was based on two things: reason and inspiration. They used the first to speak of general events, while through the other they gave religious instructions related to the Christian faith. This is why the apostles, like other human beings, committed mistakes in their domestic affairs and in their intentions. This is quite evident from Acts 23:3; Rom. 15:24,28; I Cor. 16:5,6,8 and 2-Cor. 11:15-18.

The nineteenth volume of the *Rees Encyclopedia* contains this description under the entry ”Dr. Benson”:

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9 2 Tim 4:20
10 1 Cor 7:10
11 Luke 1:1-4.

Whatever he has written in connection with inspiration seems to be clear and logical and, indeed, unique in its application.

BEAUSOBRE AND LENFANT'S OPINION

Beausobre and Lenfant said the following about this matter:

> The Holy Ghost, with whose help and teaching the evangelists and the apostles wrote, did not prescribe any particular language for them, but conveyed the meanings to their hearts through intuition and protected them from being involved in errors. They were allowed to preach or write the word of inspiration in their own language using their own expressions. As we find differences of expression and idiom in the writings of the ancient writers, which are mainly dependent on the temperaments and capabilities of the writers concerned, so an expert of the original language will easily recognise the differences of idiom and expression in the gospels of Matthew, Luke, and John and the epistles of Paul.

If, however, the Holy Ghost had truly inspired the words to them, this would have not happened. The style and expression of all the gospels would have been identical. Besides, there have been many events the description of which does not require inspiration. For example, they write of many events which they saw with their own eyes or heard from reliable observers. Luke says that when he intended to write his gospel he wrote the descriptions according to eye witnesses of the events described. Having this knowledge in his mind, he thought that it was a treasure which should be conveyed to future generations.

An author who received his account through the inspiration of the Holy Ghost usually expressed this fact by saying something to the effect that everything he had written was according to inspiration he had received from the Holy Ghost. Though the faith of Paul is of an unusual kind, it is still strange that Luke does not seem to have any witnesses except Paul and his companions.

We have produced above the testimony of two of the great scholars of Christianity, who are very much esteemed and celebrated in the Christian world. Home and Watson have also the same opinion of them.

THE VIEW OF CHRISTIAN SCHOLARS ON PENTATEUCH

Horne said on page seven hundred and ninety-eight of volume two of his great work:

> Eichhorn, one of the German scholars, denied that Moses received inspiration.

And on page eight hundred and eighteen:

> Scholz, Noth, Rosenmuller and Dr. Geddes are of the opinion that Moses did not receive inspiration, and that all the five books of the Pentateuch were simply a collection of verbal traditions current in that period. This concept is making its way rapidly among the German scholars.

He also said:

> Eusebius and several latter theologians have pronounced that the book of Genesis was written by Moses, in Midian, when he was pasturing the goats of his father in law.

We may be allowed to remark that, in this case, this book cannot be an inspiration because, according to Eusebius, this was before Moses was entrusted with prophethood. Therefore the book of Genesis also must be a collection of current local verbal traditions. If the writings of the Prophets, written by them as Prophets, were not books of inspiration, a fact admitted by Home and other scholars, how then could a book written by Moses long before his prophethood be a revealed book?

The Catholic, Ward, has on page thirty-eight of the 1841 edition:

> Luther said in vol. 3 of his book on pages 40 and 41 that: "Neither do we hear Moses, nor do we turn to him, for he was only for the Jews; we have nothing to do with him."
>
> In another book he said: ’We believe neither in Moses nor in the Torah, because he was an enemy of Jesus, and said that he was the master of executioners, and said that the Christians have nothing to do with the ten commandments.’
>
> Again he said that he would discard the Ten Commandments from the books so that heresy was abolished forever, because these are the root of all heretical ideas.
>
> One of his pupils, Aslibius, has said that no one knew the Ten Commandments in the churches. The Christian sect called the Antinomians was initiated by a person who believed that the Pentateuch did not have any such qualities as to be considered the word of God. It was their belief that any one committing sins like adultery and other evil deeds deserved salvation and would be in eternal happiness if only he had faith in Christianity. Those who turned to the Ten Commandments were influenced by Satan, and they were the ones who crucified Jesus.

These remarks of the founder of the Protestant faith and his pupil are certainly of great importance. They mean that all Protestants must be disbelievers in Moses and the Pentateuch, since, according to them, Moses was the enemy of Jesus, the master of the executioners, and the Pentateuch was not the word of God. Having nothing to do with the Ten Commandments, they must turn to paganism and multitheism. They should also disregard their parents, trouble their neighbours, commit theft, murder and perjury because, otherwise, they would be acting according to the ten commandments which " are the root of all heretical ideas".

Some Christians belonging to this sect have said to us that they did not believe in Moses as a Prophet but only as a man of wisdom and a great legislator, while some others said to us that Moses, God forbid, was a thief and a robber. We asked them to fear God, they answered that they were right in saying this as it had been said by Jesus himself:

> All that ever came before me are thieves and robber: but the sheep did not hear them.12

Now we can see why the founder of the Protestant faith, Luther, and his pupil reproached Moses; they must have been guided by the above statement.

THE EPISTLE OF JAMES AND THE BOOK OF REVELATION

Luther said regarding the epistle of James:

> This is the word not suitable to be included in the books, as the disciple James said in chapter five of his epistle, " Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord 13.

Luther, raising objection on the above statement, said in volume Two of his book:

> If this is what James has said, I answer him that no disciple has the right to define and issue religious injunctions on his own account, because it was only Jesus who possessed that status.

12 John 10:8.
13 James 5:14

It is clear from the above that the epistle of James is not, according to Luther, inspired, and that injunctions given by the disciples are not supported by inspiration, otherwise the above statement would be absurd and meaningless.

Ward stated in his book printed in 1841:

> Pomran, an eminent scholar of the Protestants and a pupil of Luther, says that James has written false and absurd events at the end of his letter. He has copied from other books events which cannot be associated with the Holy Ghost. Such a book therefore must not be considered as inspired.

Vitus Theodore, a Protestant preacher in Nuremberg, said that they had intentionally given up the Book of Revelation and the Epistle of James. He said that the Epistle of James is not to be censured where he has stressed the necessity of good deeds along with faith, but that this latter contains contradictions. *The Magdeburg Centuries* said that the Epistle of James, at one place, is unique among all the accounts of the disciples because he says that salvation does not depend on faith alone but that it also requires good deeds. He also says that the Torah was the Law of Freedom.

It is clear from the above that these elders, like Luther, do not believe in the Epistle of James being inspired *by* the Holy Ghost.

THE ADMISSION OF CLEMENT

Clement said:

> Matthew and Mark are different from each other in their writings, but when they agree on a certain point they are preferred to Luke's account.

We may be allowed to say that the above statement allows us to deduce two important points. Firstly that Mathew and Mark themselves differ in many places in their accounts of the same event and whenever they agree in their statement their accounts are preferable to Luke. None of them ever agree word for word about any event. Secondly that all three gospels are proved to have been written without inspiration because the preference of the first two gospels over the third would be out of the question had they been inspired.

Paley, an eminent Protestant scholar, wrote a book concerning the truth of the four gospels. It was printed in 1850. He writes on page 323 of his book to this effect:

> The second thing that has been falsely attributed to the ancient Christians is that they firmly believed in the coming of the Day of Judgment in their own time. I will present an example before any objection to this is raised.

Jesus said to Peter, ”If I will that he tarry till I come, what is that to thee?” This statement has been taken to mean that John would not die until the Day of Judgment, and this false concept spread among the common people. Now if this report was conveyed to us after it had become a public opinion and the cause which initiated the mistake is not known, and someone comes forward to present it as an argument against the Christian faith this would be absolutely unfair, in view of the facts that we posses.

Those who say that the gospels lead us to believe that the early Christians truly expected that the Last Day would come about in their own time should keep this explanation in mind, and it will save them from the blame of deceiving people. Now there comes another question that if, for a moment, we accept the possibility of errors and omissions on the part of the disciples, how then can they be trusted about anything they say? As a reply to this question it would be enough for the supporters of Christianity to say to the disbelievers that what we seek from the disciples is their witness not their personal opinion. The object, in fact, is to achieve the result which, as a consequence of this, is safe.

But in answering this, we must keep two points in mind; to eliminate all the dangers. First, the object intended by the mission of all the disciples should be defined. They helped prove the point which was either strange or mixed with truth. They are not required to say anything about what is obviously not related to the faith, but they would be required to say something to remove ambiguity about something in the text of the divine books which has accidentally got mixed up with the truth. Another example of this is the belief in the possession by devils. In the case of those who hold that this false opinion had become common in their time and also influenced the evangelists and the early Christians, it must be accepted that this opinion does not in anyway damage the truth of the Christian faith, because this is not the matter Jesus was sent for. But something which, having become a public opinion in that country, somehow got mixed with the statement of Jesus.

It is certainly not a part of their message to rectify their false belief in the spirits, nor has it anything to do with their witness Secondly their message should be separated and distinguished from what they present to support and elucidate that which is inspired. For instance, something in what they say might be inspired, but in addition to that they present personal explanations to strengthen their message. For example, the principle that anyone other than a Jew accepting the Christian faith would not be bound to follow the Law of Moses, in spite of its truth having been proved through miracles

Paul, for example, when speaking of this principle, has mentioned many things in support of it. Therefore the principle in itself is acknowledged by us, but it is not necessary for us to support all their explanatory remarks in order to prove the truth of the Christian faith. This method may be applied to

other principles of a similar nature. I am absolutely sure of the truth that any instruction agreed upon by the pious men of God will always be followed as a religious obligation. It is, however, not necessary for us to explain or to accept all those details, unless they have, of course, specified those premise.

The above passage allows us to advance the following four points:

1. We have already proved through sufficient arguments and sports, under the heading of Errors no. 64-78, that all the disciples Jesus and other Christians of that time had firm belief in the coming of the Day of Judgment in their own time and that John would not until the Day of Judgment.

We have reproduced their unambiguous and definite statements to this effect. Barnes, making his comments on chapter twenty-one of the Gospel of John, said the words which we reproduce below from the Urdu translation:

> The misconception that John would not die was created by the words of Jesus which can be easily misunderstood. The idea became even stronger with the fact that John survived until after the death of the other disciples.

The compilers of Henry and Scott remark:

> Most probably the purpose of Jesus by this statement was to annoy the Jews, but the disciples misunderstood it to signify that John would live up to the Last Day or that he would be raised to heaven alive.

Further they say:

> Here we must keep in mind that a report of a certain man may come without proper confirmation. It would, therefore be a folly to base our faith on such reports. This statement, in spite of being a report of the disciples and having become common and established among people, turned out to be untrue. How then could reports which were not even written down and recorded demand our belief. These are our own comments and not a statement made *by* Jesus.

Further they say in their marginal notes:

> The disciples misunderstood the words of Jesus, as the evangelist 14 has elucidated, because they had firm belief that the coming of the Lord would be for establishing Justice.

In view of the above statements, there remains no doubt that the disciples misunderstood it. Now, when they had such beliefs regarding the Day of Judgment and John not dying until the Day of Judgment, their statement with regard to the occurrence would naturally be taken literally which proves them to have been wrong and to find new explanations for them is of no avail. That would involve an effort to give the words a meaning which was not intended by their speakers. Having been proved to have been other than the truth they obviously cannot be taken as inspirations.

2. It is clear from the above description of Paley that the scholars have admitted the fact that the matters which are not directly related to the faith, or have been somehow mixed with the principles of faith, do not damage the Christian faith in any way if they are proved erroneous.

3. They have also admitted that the presence of errors and mistakes in the arguments of the disciples is not damaging to the Christian faith.

4. They have accepted that the existence of evil spirits and their influence on human beings is not a reality and that belief in them was a product of human imagination and superstition; and that they had found their way in through the statements of the evangelists, and even through Jesus, because they had become a part of common tradition of that period.

Keeping these four conclusions in mind, we must be allowed to claim that more than fifty percent of the gospels are thus precluded from having been the result of inspiration. According to this opinion, only the descriptions directly related to faith or those defining the rituals can be considered as inspired.

However this opinion does not carry any weight because it happens to be against the opinion of Luther, the founder of the Protestant church, who explicitly declared that none of the apostles had any right to issue or define any religious principle on his own account, because only Jesus had the right to issue religious doctrines. The unavoidable conclusion is that the remaining part of the gospels, consisting of the descriptions from the disciples directly related to faith, is likewise deprived of its Divine character.

ADMISSIONS OF PROTESTANT SCHOLARS

Ward reproduced a number of statements from the great scholars of the Protestant faith. We reproduce below nine of them from his book prenticed in 1841.

(1) Zwingli, a Protestant bibliographer, said that all the events described in Paul's letters cannot be considered sacred, as some events described in these epistles are incorrect.

(2) Mr. Fulk accused Peter of making false statements and declared him to be ignorant of the Evangel.

(3) Dr. Goad, during a polemic with Father Campion, said that Peter was wrong in his belief about the descent of the Holy Spirit on Jesus.

(4) Brentius, called a learned leader and master by Jewel, said that Peter the chief disciple and Barnabas made erroneous statements after the descent of the Holy Spirit.

(5) John Calvin remarked that Peter spread heresy in the church and put the independence of Christianity in danger and the Christian grace was led a stray by him.

(6) *The Magdeburg Centuries* accuses the disciples, and especially Paul, of making false statements.

(7) Whittaker said that the people and dignitaries of the church, and even the disciples of Jesus, made great mistakes in preaching the Christian faith to the gentiles, and that Peter made mistakes in rituals, and that these mistakes were committed by them after the descent of the Holy Spirit.

(8) Zanchius gave an account of some followers of Calvin in his book. He reported that some of them said that if Paul ever came to Geneva to preach against Calvin, they would listen to Calvin and leave Paul alone.

(9) Lewathrus, a staunch follower of Luther, giving a description of some great scholars has quoted their statements to the effect that it was possible for them to doubt a statement of Paul, but there was no room for any doubt about the statements made by Luther. Similarly it was not possible for them to allow of any doubt in the book of the church of Augsburg concerning the principles of faith.

The above statements are from the great scholars of the Protestant faith. They have declared that none of the books of the New Testament were inspired and genuine. They have also admitted that the disciples were erratic in what they wrote.

ADMISSIONS OF GERMAN SCHOLARS

The learned scholar Norton wrote a book on the truth of the Bible, which was printed in Boston in 1837, He said in his preface to the book:

> Eichhorn observed in his book that, in the first days of the Christianity, there was a short book consisting of various accounts of Jesus' life. It is quite possible to say that this was the original Evangel. Most probably this was written for those followers who could not listen to the sayings of Jesus and could not see him with their own eyes. This Evangel was a model. The accounts of Jesus written there were not in chronological order.

It must be noted that this script was different from the present gospels in many respects. The present gospels are by no means the model represented by the one discussed above. The present gospels were written under very difficult circumstances and contain some accounts of Jesus which were not present in the original script. There is evidence to suggest that this original script was the main source of all the gospels which appeared in the first two centuries after the death of Jesus. It also served as the basis for the gospels of Matthew, Mark and Luke which later on became more popular than the others. Though these three gospels also contained additions and omissions, they were later on supplemented with the missing events by other people to make them complete. The other gospels, which contained various accounts of Jesus occurring after his prophethood, such as the Gospel of Marcion and the Gospel of Tatian were abandoned. They also added many other accounts, accounts of Jesus' birth and also accounts of his youth and reaching maturity and other things. This fact is evident from the gospel called the Memoirs from which Justin quoted in his book. The same is understood from the gospel of Corinth.

The portions of these gospels which are still available, if compared with each other, clearly show that the addition of these accounts has been quite gradual, for example, the heavenly voice which was heard originally spoke in these words:

> Thou art my son, I have begotten thee this day.

As has been quoted by Justinian in two places, Clement also reproduced this sentence from a Gospel of unknown identity in these words:

> Thou art my beloved son, I have begotten thee this day.

The present gospels, however, have this sentence in these words:

Thou art my beloved son, in whom I am well pleased. 15

The Ebonite Gospel combined the two statements together thus:

Thou art my beloved son, I am pleased unto thee, thou art begotten this day

This was stated by Epiphanius.

Christian history, through gradual additions and innumerable manipulations, has totally lost its original form and is now a mixture of unidentifiable ingredients. Any one curious enough can easily satisfy his curiosity by reading an account of Jesus' baptism that has been collected together from several gospels.

This gradual mixture of contra-factual events with original scripture has so terribly deformed the authenticity of the gospels that they no longer retain their original divine character. The more they were translated from one language to another, the more they lost their original shape and form.

Releasing this situation, the Church came to their aid towards the end of the second century or at the beginning of the third century AD and tried to save the true and the original Evangel and to convey, as far as possible, the truth to the future generations. They therefore selected the four present gospels out of many gospels that were current in that period, because these four scripts seemed more comprehensible than any of the others.

There is no sign of the existence of the gospels of Matthew, Mark and Luke before the end of the second century or the beginning of the third century AD, The first man to speak of these gospels in history was Irenaeus in 200 AD who also advanced some arguments concerning the number of the gospels.

Then in 216 AD Clement of Alexandria made a painstaking effort to prove that these four gospels were inspired and, therefore, should be acknowledged as the source of Christian faith. The result of this is that, towards the end of the second century and the beginning of third, the Church made serious efforts to get these four gospels acknowledged, in spite of the fact that they did not deserve acknowledgement since they are clearly not genuine in all respects. The Church also tried hard to convince people to discard all other existing gospels.

Had the Church devoted this serious effort to purifying the original script found by the early preachers, it would have been a great contribution towards the future generations. But perhaps it was not possible for the Church to do so since none of the existing gospels was free from additions and alterations, and there was no way of distinguishing the right from the wrong. Eichhorn further said in the footnotes to his book:

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15 Mark 1:11

> Many early theologians had doubts about several parts of these gospels, but they were not able to put forward any corrections to them.

He also said:

> In our times, printing facilities have made it impossible for people to distort and manipulate the text of a certain book. Before the invention of printing the conditions differed from those of today. It was possible for the owner of a certain version to insert distortions and additions into the book, which then became the source for all subsequent copies, leaving no means for them to ascertain which parts of the book were from the author and which had been added or changed. Subsequently these corrupted copies became common among the people.

You will find that many saints and theologians complained that the copiers and the owners of the copies of these hooks distorted the texts shortly after they were written. The script of Dionysius was distorted even before it was circulated. You also find that there were complaints of impurities being inserted into the books by the followers of Satan who were said to have excluded certain things and included certain others on their own account. In the view of these witnesses it is clear that the Holy Scriptures did not remain safe and intact. This in spite of the fact that it was quite difficult for the people of that period to distort the texts as the authors of that period used to issue heavy curses and make sworn oaths in order to discourage people from daring to make changes in them.

The same also happened with the history of Jesus, otherwise Celsius would have not felt it necessary to point out the changes and distortures that had been made by the Christians in their texts. That is how some sentences regarding certain accounts of Jesus, which were scattered in several gospels, came to be combined together in a single gospel. For example, the Ebionite Gospel gives a complete account of the baptism of Jesus which has been compiled from things found scattered in all of the first three gospels and in the memoirs from which, according to Epiphanius,[16] Justin quoted.

In another place Eichhorn said:

> Manipulations in the sacred texts, in the form of additions and omissions and the replacement of a word by its synonym, by those who lacked the necessary scholastic aptitude, is historically traceable right from the time of the appearance of the gospels. This is not surprising since, from the beginning of the history of the Christianity, it has been a common habit of writers to make changes according to their own whims, particularly in the sermons of Jesus and the accounts of events in his life which were preserved

16 A pagan scholar of the second century AD

by them. This procedure, initiated in the first era of Christian history, continued to be followed by the people of later centuries. 1n the second century AD, this habitual distortion in the texts had become so commonly known to the people that even the opponents of the Christian faith were aware of it. Celsus, as noted above, raised objections against the Christians that, they had changed their texts more than three or four times, and these changes were not of a superficial nature but done in such a manner that the subjects and meanings of the gospels were altogether changed. Clement also pointed out that at the end of the second century AD there were some people who used to tamper with the texts of the gospels. He has specified that the sentence, ”For theirs is the kingdom of heaven” [17] was changed in some versions to, ”they shall be perfect.” Some others even made it read: ”They shall attain a place where they shall see no trouble.”

Norton, having quoted the above statement by Eichhorn said:

> No one thinks that Eichhorn is alone in this opinion, because no other book is as popular in Germany as the book of Eichhorn, and it is considered to be in accordance with the opinions of most of the modem writers with regard to the gospels, and the same applies to matters which cast doubt upon the truth of the gospels.

Since Norton is known as an advocate of the gospels, having quoted the above statements of Eichhorn, he refutes them all in favour of the gospels, but, as will be evident to any reader of his hook, his arguments are not convincing. In spite of all this, he had to admit openly that the following seven portions of the New Testament are definitely not from those who are considered to be their authors, and had been added later.

1. He says on page 53 of his book that the first two chapters of Matthew were not written by him.

2. On page 63 he says that the event of Judas Iscariot [18] contained in Matt. 27:3-10 is certainly a false statement and was added later on.

3. Similarly he declared that verses 52 and 53 of chapter 27 of Matthew are a later addition [19]

17 Matt. 5:10

18 The event of his hanging himself after the arrest of Jesus and selling his land for thirty pieces of silver.

19 This refers to a description of raising the dead saints from the graves after the death of Jesus.

4. It appears on page 70 that verses 9-20 of chapter 16 of Mark are a later invention [20]

5. On page 89 he says that verses 43 and 44 of chapter 22 of Luke are a later addition [21]

6. On page 84 he points out that verses 3, and 4 of chapter 5 of the Gospel of John, are a later addition, That is from, "Waiting for the moving of the water..." to, "...was made whole of whatsoever disease he had."

7. On page 88 he specifies that verses 24 and 25 of chapter 21 of the Gospel of John are certainly later additions [22]

Further on page 610 he says:

> The miraculous events described by Luke have been mixed with traditional untruths and poetic exaggeration by the scribes. But it is very difficult in this age to separate the truth from falsifications. Any statement containing traditional untruths and poetic exaggeration is obviously very far from being an inspiration.

We may be allowed to draw the following four conclusions from the above statement of Eichhorn which has also been favoured by other German scholars.

1. The original Evangel has become extinct from the world.

2. The present gospels are a mixture of true and false descriptions.

3. The text of these gospels has been distorted and changed by the people of different times. Celsus tried hard to inform the world that the Christians had changed their texts three or four times or more, to the extent that they had actually changed the subject matter of these texts.

4. The present gospels did not show any signs of existence before the end of the second century and the beginning of the third century AD.

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20 These verses contain the description of the resurrection of Jesus which contains a number of errors.

21 This refers to the visit of Jesus to the Mount of Olives a night before his crucifixion. It reads, "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22;43 and 44) Home, however has confirmed the correctness of this verse and has opposed the opinion which advocates excluding it from the books. We have discussed this verse in detail later in the book.

22 These verses contain greatly exaggerated number of people and animals healed by Jesus.

Scholars such as Leclerc, Koppe, Michael, Lessing, Niemeyer and Manson agree with regard to our first conclusion, because they have all said that perhaps Matthew, Mark and Luke might have had the same copy in the Hebrew language of a document containing and account of the life of Christ. Matthew borrowed most of the contents of that script while Mark and Luke did not use as much of it as he did. Home also stated this in his commentary printed in 1822 AD 23 but he does not seem to agree with their option, which, however, does not make any difference as far as our point of view is concerned.

VIEWS ON THE SUBJECT OF THE CHRONICLES

Almost all the Judaeo-Christian scholars are agreed on the point that both Books of Chronicles were written by the Prophet Ezra with the help of two other Prophets, Haggai and Zechariah. The above three Prophets are jointly supposed to be the author of this book. However, strangely enough, we know for a fact that the First Book of Chronicles contains many errors as has been admitted by the scholars of both the Christians and the Jews. They have said that through the folly of the author the name of the grandson was written instead the name of the son.

They have also said that Ezra, who wrote these books, did not even know which of them were sons and grandsons. The script from which Ezra copied was defective and incomplete and he could not distinguish the false from the true, as will be shown in the next chapter. This evidence is more than sufficient to reach the conclusion that these books were not written through inspiration. Their dependence on defective and incomplete documents is further proof. However the two books of the Chronicles are held to be as sacred as the other books of the Bible both by the Christians and the Jews.

This also confirms our suspicion that, according to the Christian faith, it is not necessary for the Prophets, as we have seen before, to be free from committing sins. Similarly, they are not necessarily free from errors in their writings, with the result that these books cannot be considered to be written through inspiration.

Whatever we have so far discussed in this chapter is enough to show that the Christians are not in a position to make a definite claim that any single book of the Old or the New Testaments was written through inspiration.

23 Vol. 4. Page. 295

THE MUSLIM ATTITUDE TOWARDS THE GOSPELS

From all that has preceded it is quite clear that we can claim without the fear of being wrong that the original Pentateuch and the original Evangel have disappeared and become extinct from the world. The books we have today which go by these names are no more than historical accounts containing both true and false accounts of past ages. We strictly deny that the original Torah (Pentateuch) and the original Evangel existed at the time of the Prophet Muhammad (peace is on him) and that they were not changed until later. As far as the Epistles of Paul are concerned, even if we grant that they were really written by him, they are still not acceptable to us because it is our well-founded opinion that Paul was a traitor and a liar who introduced a completely new concept of Christianity, absolutely different from what Jesus himself preached 24

As far as the disciples of Jesus who were living after the Ascension of Jesus are concerned, they are held to be respectable and honest by the Muslims. They are not, however, considered to be Prophets (and therefore able to have received inspiration from God). They were ordinary human beings and not free from human errors. Their teachings and their statements have lost validity through the absence of authenticated historical verification: for instance, the absence of any sign of the existence of the present gospels until the end of the second century AD, the disappearance of the original Hebrew copy of Matthew's gospel and the unavailability even of the same of the translator of the remaining translation, and the presence of accumulated errors and manipulations in the present text, As far as Mark and Luke are concerned, they were not disciples of Jesus, and there is no indication that they ever received inspiration from God

However we do solemnly believe that the Torah (Pentateuch) was the book revealed to the Prophet Moses: The Holy Qur`an says 25

> We gave Moses the Book (Torah)

And we also find in the Holy Qur'an in reference to Jesus son of Mary:

> We gave him the Evangel 26

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24 This opinion of the Muslim community should not be misunderstood as the product of prejudice and slander. He was considered a traitor even by the family of Jesus and his disciples. We reproduce below the opinion of a modern French scholar. Maurice Bucaille. He says on page 52 of his book *The Bible, The Qur'an and Science:*" Paul is the most controversial figure in Christianity, he was considered to be a traitor to Jesse's thought by the family of Jesus and by the apostles who had: stayed in Jerusalem in the circle around James. Paul created Christianity **at** the expense of those whom Jesus had gathered around him to spread his teachings. He had not known Jesus during his lifetime and he proved the legitimacy of his mission; by declaring that Jesus, raised from the dead, had appeared to him on the road to Damascus." (Wali Raazi)

25 Qur'an 2:89

And the nineteenth chapter of the Holy Qur'an, called 'Maryam' after Mary the mother of Jesus, quotes Jesus as saying:

> He hath given me the book (the Evangel [27])

The present gospels, chronicles and epistles are certainly not the Evangel referred to by the Holy Qur`an and so they are not, as such, acceptable to the Muslims. The Islamic teaching regarding the Pentateuch, the other books of the Old Testament, and the Gospels and the rest of the New Testament is that any biblical statements which are confirmed by the Qur'anic Revelation will be accepted and respected by the Muslims and any statements rejected by the Qur'an will be rejected by the Muslims. Any statements about which the Holy Qur'an is silent, the Muslims too should remain silent about without rejecting or accepting them.

Allah the Almighty addressed His Prophet Muhammad (Peace be on Him) in the Holy Qur'an in these words:

> To thee we sent the Book (Qur'an) in truth confirming what came before it of the Book, and assuring its safety.[28]

The famous commentary on the Holy Qur'an, *Ma'alim-u-Tanzeel,* contains the following comments on this verse:

> According to Ibn al-Jurayj, the last phrase of this verse, 'assuring its safety', signifies that any statement produced by the People of the Book (the followers of Christianity and Judaism) will be accepted, subject to its confirmation by The Holy Qur'an, otherwise that particular statement will be considered as false and unacceptable. Saeed ibn Musayyab and Zihaq said the word "Muhaimin" in this verse signifies "the one who judges", while 'Khalil' gave its meaning as "protector and guard". These different shades of meanings, however, do not change the general implication that any book or statement confirmed by The Holy Qur`an should be considered as the word of God; the rest are obviously excluded as not being the word of God.

What follows are the remarks on this matter from the commentary *Tafseer-e-Mazhari:*

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26 Qur'an 5:16

27 The complete verse is this: "He said, I am in deed *the* servant of God, he hath given me the Book (the Evangel) and made me a Prophet." (Wali Raazi)

28 Qur'an 5:51

If The Holy Qur'an bears witness to it, you are bound to confirm it and if it rejects or says it is false, it must be rejected by us. If The Holy Qur'an has been silent, you too have to be silent because, in that case, the possibility of truth and falsehood will be equal.

Imam al-Bukhari cited a tradition of the Holy Prophet, reported by Ibn 'Abbas, in his *Kitabu'sh-Shahadat* along with its chain of authorities then the same *hadith* has been cited by him in *Kitabu'l-I'tisam* supported by a different chain of reporters, and the same *hadith* was again quoted by him in his book *Kitabur Radd 'ala Jahmiyyah,* reported by a different group of narrators.

Why do you go to the People of the Book, the Jews and the Christians, to seek injunctions about the *Shari'a* while your Book, The Holy Qur'an, revealed to Muhammad, the prophet of Allah, is the latest and freshest revelation of God. You recite it in its original form. Allah Almighty has told you that the the Jews, have changed the Pentateuch, the Book of Allah, having written it with their own hands. They started saying that it was from Allah, only to get a small amount of money in return. Does not your knowledge prevent you from asking them questions.

The other version of this *hadith* as cited by al-Bukhari in *Kitab-ur- Radd'al Jahmiyyah* is as follows:

O Muslims! Why do you ask the People of the Book questions regarding anything when your own Book is the Word which God has revealed to your Prophet, Muhammad (Peace be on Him). It is new and fresh, pure and original, free from foreign touch. Allah has declared in His Book that the People of the Book have changed and distorted their Books. They have written them with their own hands and claimed that they come from God, (they did so) only for a small amount of money. Does the knowledge which has come to you not prevent you from seeking guidance from them? No, by God.' we have not seen them asking you about what has been sent to you. Why then do you ask them knowing that their books have been distorted.

Kitabu'l-I'tisam contains the following statement of the companion Mu'awiyah (may Allah be pleased with Him) regarding Ka'b al-Ahbar (an expert on the Bible and a scholar of Islam):

Although he was one of the most truthful of those scholars of hadith who sometimes report traditions from the People of the Book, we have nevertheless found falsehood in them (in the reports of the Bible).

This implies that the falsehood found in those reports was due to the fact that those books had been distorted, not Ka'b al-Ahbar's misstatement, because he is considered one of the righteous scholars of the Bible by the Companions of the Prophet. The phrase, "We have found falsehood in them," clearly denotes that the Companions of the Prophet had the belief that all the Judaeo-Christian books had been distorted.

Every Muslim scholar who has examined the Torah and the Evangel has certainly refused to recognise the authenticity of these books. The author of the book *Takhjeel Man Harrafaal Injeel* said in chapter two of his book regarding the present gospels:

> These gospels are not the true and genuine Gospel which was sent through the Prophet (Jesus) and revealed by God.

Later in the same chapter he said:

> And the true Evangel is only the one which was spoken by the tongue of Christ.

Again in chapter nine he stated:

> Paul through his clever deception deprived all the Christians of their original faith, because he found their understanding so weak that he deluded them quite easily into believing anything he wished. By this means he totally abolished the original Pentateuch.

One of the Indian Scholars has written his judgment about the thesis of the author *of Meezan ul Haq* and the speech made by me in the public debate held in Delhi. 'This judgment has been added as a supplement to a Persian book called *Risalatu'l-Munazarah* printed in 1270 AH in Delhi. He said that a certain Protestant scholar, either because of a misunderstanding or perhaps through misinformation, publicly claimed that the Muslims did not refute the present Torah and Evangel. This scholar himself went to the scholars of Delhi to find out whether this was true. He was told by the 'Ulama' (Muslim scholars) that the collection of books called the New Testament was not acceptable as it was not the same Evangel which had been revealed to the Prophet Jesus. He got this judgment of the 'Ulama' in writing and then made it part of his book. All the Indian scholars of Islam have verified this judgment for the guidance of the people.

THE OPINION OF MUSLIM SCHOLARS

THE OPINION OF IMAM AR-RAZI

Imam ar-Razi [29] said in his book *'Matlib ul-Aliya'* in the chapter on *Nubuwah* (the prophethood) in the fourth section:

> The effect of the original teaching of Jesus was very limited because he never preached the faith which the Christians ascribe to him. The idea of Father and son and the concept of trinity are the worst kind of atheism and association and are certainly the product of ignorance. Such heretical teachings cannot be ascribed to so great a Prophet as Jesus who was innocent of all such crimes. We are therefore certain that Jesus could have not preached this impure faith. He originally preached monotheism and not tritheism as the Christians claim. But this teaching of Jesus did not spread due to many historical factors. His message therefore remained very limited.

THE OPINION OF IMAM AL-QURTUBI

Imam al-Qurtubi said in his book *Kitabul A'lam Bima Fi Deeni'n-, Nasara Minal Fisadi Wal Awham:*

> The present gospels, which are called evangels, are not the same Evangel which the Prophet Muhammad (Peace be on Him) alluded to in the words:
>
> And Allah revealed the Torah and the Evangel for the guidance of the earlier people.'

Then al-Qurtubi put forward the argument that the disciples of Jesus were not Prophets, hence not protected from impurity, and the miraculous events ascribed to them have not been proved by an unbroken chain of reporters. There are only statements made by isolated reporters, we also do not find any indication that the copies of these gospels are free from serious manipulations. They are wrong. If, for a moment, we accept that these reports are true, they are still not an argument for proving the truth of all the wonders attributed to the disciples, nor do they help in proving the claim of prophethood for them, because they never made any claim to prophethood; on the contrary, they solemnly confirmed that the Prophet Jesus was a preacher.

Al-Qurtubi also said:

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29 Imam ar-Razi, a great authority on almost all the Islamic Sciences and author of many valuable books on Qur'an, hadith history and other sciences.

It is evident from the above discussion that the present gospels have not been authenticated by means of an unbroken chain of transmission, nor is there any indication that the copiers were protected from wrong action and therefore the possibility of error and fault from them cannot be overlooked. The presence of the above two factors deprives the gospels of their divine character, authenticity and hence their reliability. The proven presence of human manipulation within the text of these gospels is enough to prove their unacceptability. We quote, however, some examples from these books to show the carelessness of their copiers and blunders made by them.

After producing several examples he said:

These examples are sufficient to prove that the present gospels and the Pentateuch cannot: be trusted and that neither of them is capable of providing divine guidance to man, because no historical chain of transmission can be adduced in favour of either in support of their authenticity.

We have already cited several examples to show that these books have been subject to great changes and distortions in their texts. The condition of other books of the Christian theologians can well be imagined in the light of the distorted texts of the Judaeo-Christian scriptures, books of such prime importance to them.

This book of al-Qurtubi can be seen in the Topkapi Library in Istanbul.

THE OPINION OF IMAM AL-MAQRIZI

Al-Maqrizi was a great scholar of Islam in the eighth century AH. He said in the first volume of his history:

The Jews think that the book which they have is true and original, free from all corruption. The Christians, on the other hand, claim that the Septuagint [30] version of the Bible which is with them is free from any possible distortion and change, while the Jews deny this and contradict their statement. The Samaritans consider their Pentateuch to be the only genuine version as compared to all others. There is nothing with them to eliminate the doubts about this difference of opinion among them [31]

30 The Septuagint is the oldest version of the Old Testament. The Septuagint is so-called because in the third century BC severity' (more correctly seventy-two) translators were sent to Alexandria where they prepared this translation with their combined effort. Later on, the same translation was acknowledged by Greeks as their Bible.

31 *Britannica* page 868 vol. 14. Marcion

The same difference of opinion is found among the Christians regarding the Evangel. For the Christians have four versions of the Evangel which have been combined together in a single book, The first version is of Matthew, the second of Mark, the third of Luke and the fourth of John.

Each of them wrote his gospel according to his own preaching in his own area with the help of his memory. There are innumerable contradictions, incompatibilities and inconsistencies between their various accounts regarding the attributes of Jesus, his message, the time of his Crucifixion and his genealogy. The contradictions are irresolvable.

Alongside this the Marcionites and the Ebionites have their separate version of the Evangels, each being different from the present canonical gospels. The Manichaeans also claim to have an Evangel of their own totally different from the current accepted gospels. They claim that this is the only genuine Evangel precinct in the world and the rest are inauthentic. They have another evangel called the Evangel of AD 70 (Septuagint) which is ascribed to Ptolamaeus. The Christians in general do not recognize this gospel as genuine.

In the presence of the above multifarious differences to be found within the corpus of the Judaeo-Christian revelation, it is almost impossible for them to sort out the truth."

The author of *Kashf az-Zunun* said with regard to this matter that the Evangel *was* a book which was revealed to Jesus, the son of Mary, and, discussing the lack of authenticity and genuineness of the present gospels, he said:

The Evangel which was in reality revealed to Jesus was a single book which was absolutely free from contradictions and inconsistencies. It is the Christians who have put the false blame on Allah and His Prophet (Jesus) by ascribing the present gospel to them.

The author of *Hidayatu'I-Hayara Fi Ajwibaru'l-Yahood wa'n- Nasara* said quite explicitly:

The present Torah (Pentateuch) owned by the Jews is much distorted and defective, a fact known to every biblical reader. The Biblical scholars, themselves, are certain and sure of the fact that the original Torah which was revealed to Moses was genuine and totally free from the present distortions and corruptions. There was no corruption present in the Evangel which was originally revealed to Christ and which could not have included the event of the crucifixion of Christ, or other events like his resurrection three days after his death. These are, in fact additions inserted by their elders and have nothing whatever to do with divine Truth.[4]

He further said:

> Several Islamic scholars have laboriously pointed out hundreds of specific examples and passages showing contradictions, incompatibilities and differences in the so-called Canonical Gospels. It is only to avoid an unnecessary elongated discussion that we refrain from presenting more examples.

The first two parts of this book should be more than enough to prove the truth of this claim.

TWO CLAIMS TO THE AUTHENTICITY OF THE GOSPELS

Sometimes Protestant scholars try to misguide people with regard to the historicity of the Synoptic gospels. They put forward their claim that authentic proofs of the originality of the present gospels existed during the first and the second centuries AD, by reason of the fact that Clement and Ignatius testified to their presence.

The second claim advanced by them is that Mark wrote his gospel with the help of Peter while Luke wrote his gospel with the help of Paul. Since both Peter and Paul were men of inspiration, the above two gospels are also divinely inspired books.

It would seem to be our duty to examine the validity of these two misguiding claims, each one separately, in the light of available historical data and general human logic.

ANSWER TO FIRST CLAIM

The main point of dispute regarding the originality of the present gospels is the lack of an uninterrupted continuity in transmission of the reporting authorities of any of the gospels. There is no evidence that any of the gospels have come down to us direct from Jesus through his disciples to the subsequent recipients so as to form a continuous chain of reliable reporters. To say it more simply, there should be a reliable record of a recognised disciple of Jesus bearing witness that whatever he has written was told to him by Jesus in the presence of one or more people of such and such names. Then the next reporter should bear witness to having received, heard or been told the same statement by that particular disciple of Jesus in the presence of such and such people. Then one or more of those present should have conveyed the same text to others by the same procedure so that the texts would have been conveyed to us with an

uninterrupted chain of reporters traceable directly back to Jesus himself (as is the case with Qur'anic revelation).

Now we say, and without any fear of being wrong, that the Christians do not possess any such succession of authorities from the authors of the gospels to the end of the second century or the beginning of the third century AD. We, ourselves, have dug into their books to find any trace of such proofs, and also sought guidance from renowned Christian scholars but could not get anywhere. The priest, French [32] during our public polemic with him, tried to explain this away by saying that we do not have any such authorities due to the historical calamities which befell the Christians during the first three centuries. It is, therefore, not correct to say that the priest Clement and Ignatius had no such authority with them in their time.

We do not necessarily refute the conjectures and suppositions by which they ascribe these writings to their authors. What we are trying to say is that these suppositions and conjectures cannot be accepted as an argument for the genuineness of the word of God. Neither do we deny the fact that the present gospels gained popularity towards the end of the second century or at the beginning of the third century, with all their faults, errors, and contradictions.

We must be allowed to bring to light some facts regarding Clement and Ignatius to eliminate any misapprehensions.

THE SOURCE OF CLEMENT'S LETTER

Clement, the Patriarch of Rome, is said to have written a letter to the church of Corinth. There is a disagreement between the scholars regarding the exact year that this letter was written. Canterbury puts it between 64 and 70 AD. Leclerc claimed it to have been written in 69 AD, while Duchesne and Tillemont have said that Clement did not become Pope until 91 or 93 A.D. How Clement could have written letters to the church in 64 or 70 AD when he was not yet Pope is not explained. However, setting aside all the differences, the letter in question could have not been written later than 96 AD. Some sentences of this letter, however, happen to be identical to some of the sentences in one of the four gospels. This allowed the Christians to claim that Clement had copied those sentences from the gospel. This claim is liable to be rejected for the following reasons:

Firstly, it is not sufficient to copy only some sentences from a gospel. If this were the case the claim of those people would be true who are considered heretics [33] by the Protestants because they have claimed that all the moral teachings contained in the gospels have been borrowed from the pagans and

32 Our author had a famous public polemic with a priest named Fonder in India. French was appointed as an assistant to Fonder. The assistant of the author was Dr. Vazir Khan. (Taqi)

33 The Rationalists who strongly favour liberalism

other philosophers (because some of their ideas were identical to some of the ideas of the gospels).

The author of *Aksihumo* said:

> The moral teachings of the Evangel, of which the Christians are very proud, have been copied word for word from the Book of Ethics of Confucius 34 who lived in the sixth century *BC*. For example he said under his moral no. 24: "Behave towards other as you want to be behaved towards by others. You need only this moral because this is the root of all other morals. Do not wish for the death of your enemy because to do so would be absurd since his life is controlled by God." Moral no. 53 goes: "It is quite possible for us to overlook our enemy without revenging him. Our natural thoughts are not always had."

Similar good advice can be found in the books of Indian and Greek philosophers.

Secondly, if Clement really had copied it from the gospel, all its contents would have been identical to the gospel, but such is not the case. On the contrary, he differed from the gospel in many places, showing that he had not copied what he wrote from the gospels. Even if it were proved that he had copied from a gospel, it might have been from any of the many gospels which were current in his time, as Eichhorn admitted in respect of the sentence spoken by a heavenly voice at the time of the descension of the Holy Spirit.

Thirdly, Clement was one of the followers of the disciples and his knowledge about Christ was no way less than that of Mark and Luke, which allows us to believe, and logically so, that he might have written the letter from reports received by himself directly. If there were an indication anywhere in his writing that he had copied it from any of the gospels, our claim would certainly have been out of place.

We quote below three passages from his letter.

> He who loves Jesus should follow his commandment.

Jones claimed that Clement copied this sentence from John 14:15 which reads:

> If ye love me, keep my commandments.

The apparent similarity between these two statements led Mr. Jones to suppose that Clement had copied it from John. However, he has chosen to

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34 Confucius, the great moral philosopher of China born in 551 BC, who had strong influence on the religion and general character of the Chinese. The past Chinese ideology was thus called Confucianism.

overlook the clear textual difference between these two statements. The falsity of this claim has already been proved by our showing that the letter could not have been written after 96 AD, while, according to their own findings, the Gospel of John was written in 98 AD. It is nothing but a desperate effort to provide some authenticity to the present gospels.

Horne said on page 307, Vol. 4 of his commentaries printed 1824.

> According to Chrysostom and Epiphanius, the early scholars and according to Dr. Mill, Fabricius, Leclerc and Bishop Tomline, John wrote his gospel in 97 AD, while Mr. Jones situates this gospel in 98 AD.

However, a true lover always follows what his love commands; otherwise he would not be a lover in the true sense of the word. Lardner justly said in his *Commentaries* printed 1827 on Page 40 of Vol., 2:

> I understand that the copying of this letter from the gospel is doubtful, because Clement was fully aware of the fact that any claim to the love of Christ necessitated practical obedience to his commandments, because Clement had been in the company of the disciples of Jesus.

THE SECOND PASSAGE OF CLEMENT’S LETTER

It appears in chapter thirteen of this letter:

> We follow what is written, because the Holy Spirit has said that a wise man is never proud of his wisdom. And we should keep in mind the words of Christ who said at the time of preaching patience and practice:
>
> > ”Be ye merciful, that ye be shown mercy, forgive that ye he forgiven; ye will be acted upon, the same as you will act upon others, as you will give so shall you be given, you will be judged as you will judge upon others; as you will pity, so shall you be pitied upon and with the same measure that ye mete withal it shall be measured to You again.”

The Christians claim that this passage was taken by Clement from Luke 6:36-38 and Matt.7: 1,2,12. The passage from the Luke is this:

> Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give

into your bosom. For with the same measure that ye mete withal it shall be measured to you mete.

The passage from Matthew 7:1,2 reads:

> Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And in verse 12:

> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

THE THIRD PASSAGE OF CLEMENT'S LETTER

Chapter forty-six of his letter contains this passage:

> Remember the words of Lord Christ who said, Woe unto the man who has committed a sin. It would have been better for him if he had not been born, that he should harm those chosen by me. And whosoever shall offend my little ones, it will be better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The Christians have claimed that the above passage was copied from Matthew 26:24 and 18:6 and Mark 9:42 and Luke 17:2: reproduce these verses below:

> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born.

Matthew 18:6 contains the following lines:

> But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Mark 9:42 reads:

> "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

The text of Luke 17:2 is this:

> It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Having reproduced the passages from Clement and the above texts of the gospels, Lardner said in his *Commentaries* printed 1827 vol. 2 page 37 that:

> The above two passages of Clement are his longest passages and this is why Paley confined himself to them to support the claim of authenticity for the gospels. This claim does not, however, stand to reason because Clement would at least have made a reference to the gospels had he copied any passage from them and he would also have copied the rest of the related text or, if that was not possible, the text reproduced by him should have been totally consistent and similar to the text of the gospel. However none of these conditions are met. Such being the case, there is no possibility of its have been copied from the gospel.
>
> It is surprising to see Luke being referred to as the teacher of Clement, imparting to him the knowledge which he must already have had, being the companion of the disciples just as Luke was.

In volume 2 of his commentaries, Lardner remarked about the above two passages:

> When we study the writings of those who enjoyed the company of the apostles or of the other followers of our Lord who, like the evangelists, were fully conversant with the teachings of Christ, we find ourselves very much in doubt without the evidence of a clear reference. We are faced with the difficulty of ascertaining whether Clement copied written statements of Christ or whether he is simply reminding the Corinthians of the sayings which he and the Corinthians had heard from the Apostles and their followers. Leclerc preferred the former opinion while the Bishop of Paris preferred the latter.
>
> If we accept that the three Gospels had been compiled prior to that time, in that case Clement could possibly have copied from them, though the word and expression may not exactly be identical. But that he actually has copied is not easy to confirm, because this man was fully acquainted with these matters even prior to the compilation of the Gospels. It is also possible that Clement would have described events already known to him without

referring to the Gospels even after their compilation out of his old habit. In both the cases, the faith in the truth of the Gospels is reaffirmed, obviously so in first case, and in the second case because his words correspond to the text of the Gospels, proving that the. Gospels were so widely known that the Corinthians and Clement both had the knowledge of them.

Through this we achieve the belief that the evangelists faithfully conveyed the words consisting of the true teachings of Christ. These words deserve the most careful preservation, though there we have a difficulty. I think that the most scholars will agree with the opinion of Leclerc, however, as Paul advises us in Acts 20:35 with the words:

'And to remember the words of the Lord Jesus, how he said, It is more blessed to give *t*han to receive.'

It is, I am sure, generally acknowledged that Paul did not copy the above statement from any letter but just quoted the words of the Christ which were in his knowledge and in the knowledge of others. This does not mean that it may be accepted as a general rule but this method can possibly be applied in letters. We know that Polycarp also used this method in his writings. We are quite sure that he also copied from the written gospels.

It is clear from the above statement that the Christians are not certain that Clement really copied from the canonical gospels, and any claim to this effect is only based on conjecture.

We do not agree with the conclusion of Lardner that in both cases the truth of the present gospels is proved because there can be no certainty in the presence of doubt. As the evangelists incompletely recorded the words of Christ in this particular instance, they might have done the same in other places too, and they might have not recorded the exact words used.

Moreover, if we overlook this point for a moment, it only proves that these particular sentences are the words of Christ, it does not in any way help us to believe that all the contents of the gospels are the genuine words of Christ. The knowledge of a certain statement cannot be an argument for the acceptance of other statements. If that were the case, all the rejected gospels would have to be accepted as genuine simply because some sentences of Clement bear some similarity with them.

We are also confident in our refutation of the claim that Polycarp also used the method of copying from the gospels in spite of his own knowledge, gained by being, like Clement, also a companion of the disciples of Jesus. Both of them are of equal status. His copying from the gospels cannot prove their genuineness. It is, on the other hand, possible that like Paul he might have ascribed some statements to Christ [35]

35 That is, he might have ascribed some statements to Christ as Paul did with the statement of Acts 20:35 which are not present in the gospels.

THE LETTERS OF IGNATIUS

Let us now find out the truth regarding the letters written by lgnatius**,** the Bishop of Antioch. Lardner said in vol. 2 of his commentary;

> Eusebius and Jerome both mentioned certain of his letters. Apart from these some other letters are also attributed to him, which are generally considered by most of the scholars to be false and concocted. My opinion is no different. There are two copies of his seven letters, the large and small. Except for Mr. Weston and a few of his followers, all the scholars have decided that additions have been made in the larger one, the smaller version, however, can possibly be ascribed to him.
>
> I have carefully made a comparative study of both the texts and my study revealed that the smaller version was turned into a larger one by the inclusion of many additions and insertions. It is not the case that the larger was turned into the smaller through the exclusion of some of the contents. The ancient writings, also, are more in accordance with the smaller version.
>
> The question whether Ignatius really did write these letters remains to be settled. There is great dispute and disagreement on this point. The great scholars have made free use of their pens in expressing their opinions. The study of the writing of both the camps has made the question all the more complicated. However, in my opinion, this much is settled and decided; that these are the same letter which were present in the time of Origen and were read by Eusebius. Some of the sentences are not appropriate to the time of Ignatius. It is therefore better if we accept that these sentences are later additions instead of rejecting all the letters on the ground of these sentences, especially keeping in view the crisis of shortage of copies which we are facing.

It is also possible that some of the followers of Arius [36] might have made additions to the smaller version just as they did to the larger Additions may also have been made by others.

Paley writes in his footnotes:

> "In the past, the translation of three letters of lgnatius were present in the Syrian language and were printed by William Cureton. It is almost certain

36 Arius was a great philosopher and theologian who had monotheistic views as against trinitianism. He had many followers. His views were rejected by the Council of Nicaea.

that the smaller letters, which were revised by Ussher, contained many additions."

The above writings of the Christian scholars bring out the following facts:

1. All the letters except these seven letters are definitely fabricated and forged according to the Christian scholars and are therefore unacceptable.

2. The larger version of the letters is similarly not genuine in the opinion of all the scholars except Mr. Weston and a few of his followers.

3. As far as the smaller collection is concerned, there is great dispute and difference of opinion among great scholars with regards to its authenticity. Both the groups of scholars have their own arguments against or in favour of its authenticity. The group of scholars who have favored it also admit its having been subjected to later modifications their by Arius or by others, with the result that this collection also appears to be equally of doubtful authenticity.

It seems most probable that this collection of letters was also put together in the third century AD similarly to the other letters. This should not present too much of a surprise, in view of the general practice of the theologians of early centuries who frequently prepared false writings and attributed to other writers to suit their whims. Historical records bear witness to the fact that there were not less than seventy-five gospels which were falsely attributed to Christ, to Mary and to the Disciples of Christ. It does, therefore, not seem particularly far-fetched to assert that these seven letters, too, were prepared and attributed to Ignatius, similar to other such letters and similar to the gospel of Tatian [37] which was falsely attributed to him. Adam Clarke said in the introduction of his commentary:

> The book which was genuinely ascribed to Tatian has disappeared and the one which is now attributed to him is doubtful in the eyes of most of the scholars, and they are right in their suspicion.

Let us ignore all the above points for a moment and take it that the 1etters in question really were originally written by lgnatius. Even these does not help much because, after the additions and modifications inserted by later people, they have lost their originality and are no longer acceptable.

37 This is also called *Diatessaron* of Tatian. According to G.T. Menley this was put together by combining the present four gospels, but it is not known if it was in the Greek or in the Syrian language.

According to the scholars some sentences of these letters were certainly added later on and so there is nothing to remove suspicion from other sentences which are supposed by them to be original. They, likewise, might have been added to or modified in subsequent times.

Eusebius said in chapter 23 of the fourth volume of his history:

> Dionysius, the Bishop of Corinth, admitted that he had written several letters on the request of some of his friends, but those deputies of Satan filled them with profanities and altered some parts and added others. This made me all the more, aggrieved. Therefore, there is no wonder if someone made intentional additions in the holy books of our Lord, because they had no qualms in respect of the books of other authorities.

Adam Clarke has said in his introduction to his commentary:

> The great works of Origen have been lost and several of his Commentaries which are available contain an abundance of unfactual and imaginary comments which in itself is a powerful argument in favour of the fact that they have been interpolated."

Michael Musaka, a Protestant scholar, has said in his Arabic work, *Ajwibatu'l-Engeleer Ala Abateel-At-Taqleedeen,* section one, chapter 10:

> As far as their habit of distorting the statements of the ancients, we should first produce our arguments so that our position may not be similar to these of our opponents, that is to say, so that our claims may not be considered as baseless as theirs. We proceed to say that the book *Afshin* which is attributed to John Chrysostom, the Golden Mouth [38] and which is recited in the churches during the services of consecration, presents different texts. That is, the text recited by one group is different from the text recited by others. For, in the copy of the Orthodox, the Father God is besought to make descend his Holy Spirit on the bread and wine and turn them into flesh and blood, while in the text of the Catholics it is said that he should send the Holy Ghost on the bread and wine so that they may be transformed. But in the time of Maximus, it was changed by the people and they started to say that both the transformable things have fled away for the reason that the Orthodox had claimed against it. But the Catholics of Syria say it with these words, 'Send thy Holy Spirit upon this bread that is the secret of the body of Christ.' There is no word denoting transformation present in this text. It is possible that this statement might have been of Chrysostom (the Golden Mouth) as the preaching of transformation was not introduced in his time. And Major Bobi

38 Chrysostom, being a great orator, *was* called the Golden Mouth. He was born in 347 AD and was later made bishop of Constantinople.

Tompter, who had converted to Catholicism said in his speech to the Orthodox in 1722: "I have compared these books with the Orthodox version possessed by the Basilians, 39 and we did not find a single word in these books denoting transformation. This story of transformation of the bread and wine was invented by Nicephorus, the patriarch of Constantinople, and is ridiculous. Now, when they could have made a play of such a pious text as *Afshin* and altered its contents to suit their unholy intentions and when they did not hesitate to attribute their distortions to such a pious man, how can they be trusted and how can they be free from the suspicion of changing and distorting the texts of their ancestors.

We have had our own experience in recent years that Deacon Ghariel of Egypt, who was a Catholic, took great pains and spent a lot of money in correcting the translation of the commentary of Chrysostom from the original Greek copy. The Orthodox scholars, who were expert in the Greek and Arabic languages, compared it in Damascus and testified to its accuracy, and then a certified version was prepared. But Maximus did not allow its publication in Tyre 40

This copy was given to Bishop Alexis of Spain who made a thorough examination of the book. Both of them were totally ignorant of the original Greek version. In order to make it correspond with the teachings of the Pope they made many changes through additions and omissions using their own discretion. Having so spoilt the whole book they attested to it with their stamps and then it was allowed to be published. It was not until the publication of its first volume, when it was compared with the original manuscript which was in safe custody with the Orthodox, that their unholy act of manipulation was uncovered, with the result that they became the subject of common reproach. Ghariel was so appalled at this incident that he never recovered and died of shock.

Musaka further said:

We produce the unanimous witness of their elders from one of the Arabic books generally available there. This is a report which was unanimously passed in a meeting, along with all its various parts, by the priests of the Maronites, their patriarchs and scholars, with the permission of Monsignor Samani. This report bears the seal of the Church of Rome. It was printed in Tyre with the permission of the chiefs of the Catholics. Discussing the ritual of the offerings this report said that the old liturgies were still present in the churches, free from errors and faults, but they have been attributed to some

39 This was a Christian sect who were the followers of Basilius who was the bishop of Caesarea from 329 - 379 AD

40 A city of Lebanon. There was a temple of the Christians near it.

> saints and the pious men who were not the authors of these books, nor could they possibly have written them. Some of them were included by the copiers only to suit their unholy needs. It is more than enough for you to admit that your churches are full of fabricated and forged writings.

He further said:

> We are fully aware that our enlightened generation would not dare to make alterations in the holy books, as they are fully wise to the fact that they are watched by the eyes of the protectors of the gospels. However we are not sure of the circumstances which prevailed from the fifth century to the seventh century AD, known as the dark ages, when the Popes and the priests enjoyed a barbarous kingdom of their own. Some of them did not even know how to write and read and the helpless Christians of the East were living a very distressed life, always anxious to save their souls. What happened in that period is best known to them alone. Whenever we come to know the history of that terrible age, and think of the conditions ruling over the Christian church, which had become a symbol of corruption, our grief and sorrow knows no limits.

Keeping in view the facts reproduced above, we leave the judgment to our readers to see the truth of our claim themselves.

THE CANONS OF NICAEA

The number of the canons passed by the council of Nicaea 41 was twenty. Subsequently many additions were made to them. The Catholics derive their arguments for the Popes authority from Canons No. 37 and 44. It is written on Page 68 and 69 of 'Les Treize Epitres' of the second letter printed in 1849 AD:

> The aforementioned council prescribed only twenty canons according to the witness of the history of Theodorus and the writings of Gelasius. The Fourth Ecumenical 42 council also affirmed that there were only twenty Canons prescribed by the Council of Nice.

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41 This council was held in the city of Nice. In 325 AD, a Christian philosopher and theologian Arius started preaching that Christ was not equal to God in his essence. He had monotheistic beliefs. The Emperor Constantine convened a meeting of the great scholars of the Christian world. This council unanimously disacknowledged and rejected the ideas preached by Arius. This meeting is of great significance in Christian history.

42 An ecumenical council. in Christian terminology, is a council inviting scholar from all parts of the world. Here the athor is referring to the council which was held Chaledon in 451 AD. This Council declared the Monophysites to be heretics. (Al Munajjid).

Similarly many other false books were written which were attributed to several Popes like Calixtus, Sircius, Nectarius, Alexander and Marcellus. The above book contains this statement on page 80:

> Pope Leo and the majority of the Roman scholars have admitted that the books of these Popes are false and fictitious.

ANSWER TO THE SECOND CLAIM OF THE AUTHENTICITY OF THE GOSPEL

The second false claim made by the Christian scholars in order to support the authenticity of the gospels is their contention that the gospel of Mark was written with the help of Peter. This is another clever contrivance to misguide the general populace. Let us first have the wittiness of Irenaeus. He said:

> Mark, the follower and the translator of Peter, wrote the teachings of Peter after the death of Paul and Peter.

Lardner said in his commentary;

> In my opinion Mark did not write his gospel before 63 or 64 AD. This period is also in accordance with the description of the ancient writer Irenacus, who said that Mark wrote his gospel after the death of Peter and Paul. Basnage agreed with Irenaeus and said that Mark wrote his gospel in 66 AD after the death of Peter and Paul,

The witnesses of Basnage and Irenaeus are sufficient to prove that this gospel was written after the death of Peter and Paul, and that Peter certainly did not see the gospel of Mark 43 and the statement, often cited to prove that Peter saw it, is weak and unacceptable. It is why Se author of *Murshid ut-Talibeen, in* spite of all his religious preoccupations said on page 170 of his book printed in 1840:

> He has falsely answered that the gospel of Mark was written under the guidance of Peter.

This claim of its being written in the life of Peter has therefore no grounds and hence, is rejected.

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43 G.T. Menley said that in the Markine Preface of the gospel of Mark, which was written in 170, we are informed that Mark wrote his gospel in ltaly after the: death of Peter, and this seems to be correct. *(Our Holy Books)*

THE GOSPEL OF LUKE WAS NOT SEEN BY PAUL

Similarly the gospel of Luke was not seen by Paul. This is true for two reasons:

1. Firstly because the findings of the modem Protestant scholars are that Luke wrote his gospel in 63 AD in Achaias. It is established that Paul was released from prison in 63 AD. After that nothing is known about him up to his death but it is most probable that he went to Spain in the West and not towards the Churches of the East, and Achaias is one of the Eastern cities. Most possibly Luke had sent his gospel to Theophilus who was indeed the real cause of writing it.

The author of *Murshid-u-Talibeen* wrote on page 161 of volume two, printed in 1840, discussing the history of Luke:

> As Luke [44] did not write anything related to Paul after his release from prison, we know nothing about his travels from his release to his death.

Gardner said in his Commentaries printed 1728 vol. 5, p. 350:

> Now we want to write about the life of the disciple, from his release to his death, but we are not helped by Luke in this regard. However we do find some traces in other books of the modem time. The ancient writers do not help. We find great dispute over the question of where Paul went after his release.

In the light of the above, the contention of some of modem scholars that he went to the Churches of the East after his release is not proved. He said in his epistle to the Romans 15:23,24:

> But now having no more places in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey…

It is quite explicit from the above statement of their apostle that he had an intention to go to Spain, and at the same time we know that he never went to Spain before his imprisonment. It is therefore, quite logical that he might have gone to Spain after his release, because we do not see any reason for him to have abandoned his intention to travel to Spain. It appears in the Book of Acts 20:25:

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44 That is, in the Book of Acts, which is considered to be written by Luke.

> And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

This statement also indicates that he had no intention to visit the Churches of the East. Clement, the Bishop of Rome, said in his letter:

> Paul, in order to unveil the truth to the world, went to the end of the West and then reached the sacred p1ace (i.e. died)."

This too obviously implies that he went towards the West and not to the East before his death.

Lardner first reproduced the statement of Irenaeus as follows:

> Luke, the servant of Paul, wrote in a book the tidings that Paul had preached in his sermon.

He further said:

> The context of the description indicates that this (Luke's writing the gospel) happened after Mark had written his gospel, that is, after the death of Peter and Paul.

On the grounds of this statement it is physically impossible for Paul to have seen the gospel of Luke. Besides, even if we assume that Paul saw this gospel, it does not prove anything because we do not consider him to have been inspired by God and a statement made by an uninspired person could not achieve the status of inspiration simply by the fact of Paul having seen it.

HUMAN DISTORTION OF THE BIBLE: ALTERATIONS, ADDITIONS AND OMISSIONS

There are two kinds of biblical distortions: explicit distortions which are directly related to clear changes in the text, which arise through alteration, omission or addition to the original text; and implicit distortions which are brought about by deliberate misinterpretation without any actual textual change. There is no dispute over the existence of such distortions in the Bible since all Christians, both Protestants and Catholics, admit their existence.

According to them the verses of the Old Testament containing references to Christ and the injunctions which were, to the Jews, of perpetual value were distorted by the Jews through misinterpretation. Protestant theologians claim that the Catholics have distorted many texts of both the Old and the New Testament. The Catholics similarly accuse the Protestants of having distorted

the text of the Bible. We therefore do not need to include demonstrations of implicit distortions as they have already been provided by the Christians themselves.

As far as textual distortion is concerned, this kind of distortion is denied by the Protestants and they offer false arguments and misguiding statements in their writings in order to create doubts among the Muslims. It is therefore necessary to demonstrate that all the three kinds of textual distortion, that is, alterations in the text: the deletion of phrases and verses from the text; and later additions to the original texts are abundantly present in both the Old and the New Testaments.

ALTERATIONS IN THE TEXT OF THE BIBLE

It should be noted in the beginning that there are three acknowledged versions of the Old Testament:

1. The Hebrew version which is acknowledged equally by the Jews and the Protestants.

2. The Greek version which was recognized as authentic by the Christians up until the seventh century. Until that time the Hebrew version was considered by the Christians to be inauthentic and distorted, the Greek version is still held to be authentic by the Greek and Eastern Churches. The above two versions include all the books of the Old Testament.

3. The Samaritan version which is recognized by the Samaritans. This is in fact the Hebrew version with the difference that it consists of only seven books that is, the five books of the Pentateuch which are ascribed to Moses, the Book of Joshua and the Book of Judges. This is because the Samaritans do not believe in, or acknowledge, any of the other books of the Old Testament. Another difference is that it includes many additional phrases and sentences that are not present in the Hebrew version. Many Protestant scholars and theologians like Kennicott, Hales and Houbigant recognize it as authentic and do not accept the Hebrew version which they believe to have been distorted by the Jews. In fact the majority of Protestant scholars prefer it to the Hebrew version, as you will see from the following pages.

Here are examples of some of the alterations.

Alteration No. 1: The Period from Adam to the Flood

The period from Adam to the flood of Noah, as described by the Hebrew version, is one thousand six hundred and fifty-six years, while according to the Greek version, it is two thousand three hundred and sixty-two years [45] and the

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45 This number is given as 2362 in all the versions, but according to this table it comes to 2363. The mistake may be either in the book that the author has used or somewhere in the table.

Samaritan version gives it as one thousand three hundred and seven years. A table is given in the commentary of Henry and Scott where the age of every descendant has been given at the time when he gave birth to his son except Noah, whose age is given as at the time of the flood.

This table is as follows:

NAME	HEBREW VERSION	SAMARITAN VERSION	GREEK VERSION
The Prophet Adam	130	130	230
Seth	105	105	205
Cainan	70	70	170
Mabalabel	65	65	165
Jared	162	62	162
Enoch	65	65	165
Methuselah	187	67	187
Lamech	182	53	188
Noah	600	600	600
Total	1650	1307	2262 [46]

The above table shows extremely serious differences between the statements of all three versions. All three versions agree that the age of the Prophet Noah at the time of the flood was six hundred and the total age of Adam was nine hundred and thirty. However according to the Samaritan version the Prophet Noah was two hundred and thirteen years of age when Adam died which is obviously wrong and goes against the unanimous agreement of the historians and is also erroneous according to the Hebrew and Greek versions. For according to the former, Noah was born one hundred and twenty-six years after the death of Adam and, according to the latter, he was born seven hundred and thirty-two years after the death of Adam. In view of this serious discrepancy, the renowned historian of the Jews, Josephus, who is also recognized by the Christians, did not accept the statement of any of the three versions and decided that the correct period was two thousand two hundred and fifty-six years.

Alteration No. 2: The period from the Flood to Abraham

The period from the Flood of Noah to the birth of the Prophet Abraham is given as two hundred and ninety-two years in the Hebrew version, one thousand and seventy-two years in the Greek, and nine hundred and forty-two years in the Samaritan version. There is another table covering this period in the Henry and

46 It should be 2362 according to the above table, but our author has given 2262 in all versions. We have usnilated it as it is without correction.

Scott commentary where against every descendant of Noah, the year of the birth of their sons is given except in the case of Shem, against whose name the year of birth is given for his child who was born after the Flood. This table is as follows:

NAME	HEBREW	SAMARITAN	GREEK
Shem	2	2	2
Arphaxad	35	135	135
Cainan	–	–	130
Salah	30	130	130
Eber	34	134	134
Peleg	30	130	130
Rew	32	132	132
Sherug	30	130	130
Nohor	29	79	79
Terah 47	70	70	70
Total	290	942	1072

This discrepancy among the three versions is so serious that it can not be explained. Since the Hebrew version informs us that Abraham was born two hundred and ninety-two years after the Flood and that Noah lived for three hundred and fifty years after the Flood as is understood from Genesis:

> And Noah lived after the flood three hundred and fifty years 48

This means that Abraham was fifty-eight years old at the death of Noah which is wrong according to the Greek and Samaritan versions and according to the unanimous decision of the historians. The Greek version places the birth of Abraham seven hundred and twenty-two years after the death of Noah while the Samaritan makes it five hundred and ninety-two years after his death. Secondly, in the Greek version an additional generation is given that is not to be found in the other two versions. The Evangelist Luke trusted the Greek version and therefore included in the genealogy of Christ the name of Canaan.

This great discrepancy in the statements of the above three versions has caused great difference of opinion among Christians. The historians rejected all three versions and decided that actual period in this case was three hundred and fifty-two years. Josephus, the renowned Jewish historian, also rejected the above three versions and said that the correct figure was nine hundred and

47 Terah was the name of Abraham's father, and other was. his appellation. Some historians think that Azar was Abraham's uncle and the Qur'an has used the word father for uncle.

48 Gen. 9: 28

ninety-three years, as is evident from the Henry and Scott commentary. The great theologian of the fourth century, Augustan, and other ancient writers favoured the statement of the Greek version. Horsley, the commentator, expressed the same opinion in his comments on Genesis, while Hales thinks that the Samaritan version was correct. The scholar Home also seems to support the Samaritan version. Henry and Scott's commentary includes this statement:

> Augustine held the opinion that the Jews had distorted the description in the Hebrew version with regard to the elders who lived either prior to the Flood or after it up to the time of Moses, so that the Greek version would be discredited, and because of the enmity which they had against Christianity. It seems that the ancient Christians also favoured this opinion. They thought that this alteration was made by them in 130.

Horne says in the first volume of his commentary:

> The scholar Hales presented strong argument in favour of the Samaritan version. It is not possible to give a summary of his arguments here. The curious reader may see his book from page 80 onward.

Kennicott said:

> If we keep in mind the general behaviour of the Samaritans towards the Torah, and also the reticence of Christ at the time of his discourse with the Samaritan woman, and many other points, we are led to believe that the Jews made deliberate alterations in the Torah, and that the claim of the scholars of the Old and the New Testament, that the Samaritans made deliberate changes, is baseless.

Christ's discourse with a Samaritan woman referred to in the above passage is found in the Gospel of John where we find:

> The woman saith unto him, Sir, I perceive that Thou arta prophet. Our father worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship 49

The Samaritan woman, convinced that Christ was a Prophet, asked about the most disputed matter between the Jews and the Samaritans in respect of which each of them accused the other of making alterations to the original text. Had the Samaritans distorted it, Christ, being a Prophet, must have disclosed the truth. Instead, he kept silent on the matter, implying that the Samaritans were

49 John 4:19,20

right and showing that there must be human manipulations in the text of the Holy Scriptures.

Alteration No. 3: Mount Gerizim or Mount Ebal

We find the following statement in Deuteronomy:

> It shall be when ye be gone over Jordan that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shall plaster them with plaster 50

On the other hand the Samaritan version contains:

> …the stones which I command set them up in Gerizim.

Ebal and Gerizim are two mountains adjacent to each other as is known from verses 12 and 13 of the same chapter and from 11:29 of the same book. According to the Hebrew version it is clear that the Prophet Moses had commanded them to build a temple on Mount Ebal, while from the Samaritan version we know that he commanded this temple to be built on Gerizim. This was a matter of great dispute between the Jews and the Samaritans, and each of them accused the other of altering the original text of the Pentateuch. The same dispute is found among Protestant scholars on this point. Adam Clarke, the famous Protestant scholar, says on page 817 of the first volume of his commentary:

> The scholar Kennicott maintained that the Samaritan version was correct, while the scholars Parry and Verschuur claimed that the Hebrew version was authentic, but it is generally know that Kennicott's arguments are irrefutable, and people positively believe that the Jews, out of their enmity against the Samaritans, changed the text. It is unanimously acknowledged that Mount Gerizim is full of vegetation, springs and gardens while Mount Ebal is barren without any water and vegetation in it. In this case Mount Gerizim fits the description of 'the place of blessing' 51 and Ebal as the place of curse.

The above makes us understand that Kennicott and other scholar have favoured the Samaritan version and that Kennicott forwarded irrefutable arguments.

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50 Deut. 27:4

51 "That thou shall put the blessing upon mount Gerizim, and the curse upon mount Ebal." (Deut. 11:29). Obviously a place of worship should be built on a place of blessing, not on a place of curse.

Alteration No. 4: Seven Years or Three Years

We find the phrase 'seven years' in ll Sam. 24:13, while I Chronicles 21:12 has 'three year`. This has been already discussed earlier.

Obviously one of the two statements must be wrong. Adam Clarke commenting on the statement of Samuel said:

> Chronicles contains 'three years' and not 'seven years'. The Greek version similarly has 'three years' and this is undoubtedly the correct statement.

Alteration No. 5: Sister or Wife

I Chronicles of the Hebrew version contains:

> And whose sister's name was Micah [52]

It should be 'wife' and not 'sister'. Adam Clarke said:

> The Hebrew version contains the word 'sister' while the Syrian, Latin and Greek versions have the word 'wife'. The translators have followed these versions.

Protestant scholars have rejected the Hebrew version and followed the above translations indicating that they too consider the Hebrew version to be erroneous.

Alteration No. 6

II Chronicles 22:2 of the Hebrew version informs us:

> Forty and two years old was Ahaziah when he began to reign.

This statement is undoubtedly wrong because his father Jehoram was forty years [53] old when he died, and Ahaziah was enthroned immediately after the death of his father. If the above statement be true, he must have been two years older than his father. II Kings reads as follows:

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52 1 Chron. 19:30

53 'Thirty and two years old was he when he began to reign, and he reigned in Jerusalem." II Chr. 21:20

> Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem 54

Adam Clarke making comments on the statement of Chronicles said in the second volume of his commentaries:

> The Syrian and the Arabic translations contain twenty-two years, and some Greek translations have twenty years. Most probably the Hebrew version was the same, but the people used to write the numbers in the form of letters. It is most likely that the writer has substituted the letter 'mim' (m=40) for the letter 'kaf' (k=20).

He further said:

> The statement of II Kings is correct. There is no way of comparing the one with the other. Obviously any statement allowing a son to be older than his father cannot be true. Home and Henry and Scott have also admitted it to the mistake of the writers.

Alteration No. 7

II Chronicles 28:19 of the Hebrew version contains:

> The lord brought Judah low because of Ahaz king of Israel.

The word Israel in this statement is certainly wrong because Ahaz was the king of Judah and not of Israel. The Greek and the Latin versions have the word 'Judah'. The Hebrew version therefore has been changed.

Alteration No. 8

Psalm 40 contains this:

> Mine ears hast thou opened.

Paul quotes this in his letter to the Hebrews in these words

> But a body hast thou prepared me 55.

One of these two statements must be wrong and manipulated. The Christian scholars are surprised at it. Henry and Scott's compilers said:

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54 II Kings 8:26
55 Heb. 10:5

> This is a mistake of the scribes. Only one of the two statements is true.

They have admitted the presence of alteration in this place but they are not definite which of the two statements has been changed. Adam Clarke ascribes the change to the Psalms. D'Oyly and Richard Mant observe in their comments:

> It is surprising that in the Greek translation and in the Epistle to the Hebrews 10:5 this sentence appears as: 'but a body hast thou prepared me.'

The two commentators agree that it is the statement of the Evangel that has been altered, that is, the Epistle of Paul to the Hebrews.

Alteration No. 9

Verse 28 of Psalm 105 in the Hebrew version includes the statement; "They rebelled not against his words." The Greek version on the contrary bears these words: "They rebelled against these words." It can be seen that the former version negates the latter. One of the two statements, therefore, must be wrong. Christian scholars are greatly embarrassed here. The commentary of Henry and Scott concludes:

> This difference has induced much discussion and it is obvious that the addition or omission of a certain word has been the cause of all this.

The presence of manipulation in the text has been admitted, though they are not able to decide which version is wrong.

Alteration No. 10: The Number of the Israelites

II Samuel contains this statement:

> And there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men [56]

This statement is contradicted by I Kings:

> And all they of Israel were a thousand thousand and a hundred thousand men that drew sword.

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56 II Samuel 24: 9

Certainly one of the two statements has been altered. Adam Clarke making his comments on the first statement observed:

> The validity of both the statements is not possible. Most probably the first statement is correct. The historical books of the Old Testament contain more distortions than the other books. Any effort to find conformity among them is just useless. It is better to admit, in the beginning, what cannot be refuted later. The authors of the Old Testament were men of inspiration but the copiers were not.

This is a plain admission of the fact that alterations are abundant in the books of the Old Testament and that one should objectively admit their presence because these changes and contradictions are unexplainable.

Alteration No. 11: Horsley's Admission

The famous commentator, Horsley, under his comments on Judges 12:4 observed on page 291 of the first volume of his commentary:

> There is no doubt that this verse has been distorted.

The verse referred to is:

> Then Jephtah gathered together all the man of Gilead and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites.

Alteration No. 12: Four or Forty

II Samuel l 5:7 contains:

> And it came to pass after forty years that Absalom said unto the King",

Here the word 'forty' is undoubtedly wrong: the correct number is four. Adam Clarke said in volume two of his book:

> There is no doubt that this text has been altered.

Alteration No. 13: Kennicott's Admission

Adam Clarke observed in volume 2 of his commentary under the comments on II Sam 23: 8:

According to Kennicott three alternations have been made in this verse.

This is a plain admission that a single verse contains three distortions.

Alteration No. 14

I Chronicles 7:6 inform us as follows:

> The sons of Benjamin; Bela and Becher, and Jediael, three.

While in chapter 8 it says:

> Now Benjamin begat Bela, his first born, Ashbel the second and Aharah the third Noahah the fourth and Repha the fifth.

These two different statements are again contradicted by Genesis 46:21:

> And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

It is quite easy to see that there are two kinds of differences in the above three statements. The first passage informs us that Benjamin had three sons, the second claims he had five while the third counts them as ten. Since the first and the second statements are from the same book, it shows a contradiction in the statements of a single author, the Prophet Ezra. Obviously only one of the two statements can be accepted as correct making the other two statements false and erroneous. The Judaeo-Christian scholars are extremely embarrassed and, seeing no way out, they put the blame on the Prophet Ezra. Adam Clarke said with regard to the first statement;

> It is because the author (Ezra) could not separate the sons from the grandsons. In fact any effort to reconcile such contradictions is of no use. Jewish scholars think that the author Ezra did not know that some of them were sons and the others grandsons. They also maintain that the genealogical tables from which Ezra had copied were defective. We can do nothing but leave such matters alone.

This is an obvious example of how the Christian as well as the Jewish scholars find themselves helpless and have to admit the errors in Ezra's writings.

The above admission of Adam Clarke helps us to conclude many points of great significance. But before going into those points we must remind ourselves

that it is the unanimous claim of both Jewish and Christian scholars that the Book of Chronicles was written by Ezra with the help of the Prophet Haggai and Zechariah, This implies that these two books have the unanimous witness of the three Prophets. On the other hand we have historical evidence that all the books of the Old Testament were in a very bad condition before the invasion of Nebuchadnezzar and after his invasion there was no trace of them left but their names. Had Ezra not recompiled them, they would have ceased to exist then and there. The above fact is admitted in the book which is ascribed to the Prophet Ezra 57 Although the Protestants do not believe it to be inspired; they nevertheless acknowledge it as a document of historical value. In it we find:

> The Torah was burnt. No one knew anything of it. It is said that Ezra rewrote it guided by the Holy Spirit.

Clement of Alexandria said;

> All the divine books were destroyed. Then Ezra was inspired to rewrite them.

Tertullian observed:

> It is generally believed that Ezra recomposed these books after the invasion of the Babylonians.

Theophylactus said:

> The Holy Books completely disappeared. Ezra gave new birth to them through inspiration.

The Catholic, John Mill observed on page 115 of his book printed at Derby in 1843:

> All the scholars unanimously agree that the original Torah (Pentateuch) and other original books of the Old Testament were destroyed by the forces of Nebuchadnezzar. When the books were recompiled through Ezra, these too were later on destroyed during the invasion of Antiochus.

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57 Perhaps the author is referring to the book of Esdras because it is the book containing these events. It may be noted that this book is not included in the Protestant Bible. However it is part of the Catholic Bible. In the Knox version of the Catholic Bible there are ten chapters in the first book of Esdras and thirteen in the second book. I was unable to find this passage in the books of Esdras. The statement has been translated from Urdu. (Raazi).

Keeping the above information in mind will help us understand the significance of the following six conclusions based on the observations of the commentator. Adam Clarke.

First Conclusion:

The present Torah (the Pentateuch) cannot be the original Torah that was first revealed to Moses and then, after having been destroyed, rewritten by Ezra through inspiration. Had it been the original Torah, Ezra could have not opposed it in his writings 58 and must have copied according to it, without trusting its defective genealogical tables as he did and without distinguishing right from wrong.

The contention that Ezra copied it from the defective versions available to him at the time, and was unable to remove errors contained in them, exactly as he was unable to do in the case of the defective genealogical tables, makes it lose its divine character and, therefore, its trustworthiness.

Second Conclusion:

If Ezra could have made mistakes in spite of being assisted by two other Prophets, he could have made mistakes in other books also. This kind of situation leaves one in doubt about the divine origin of these books, especially when it happens to contrast with definitely established arguments and simple human logic. For example we must reject the truth of the disgraceful event described in chapter 19 of Genesis where the Prophet Lot is imputed to have committed fornication with his two daughters, resulting in their pregnancy, and then two sons being born to them who later become the forefathers of the Moabites and Ammonites. (May God forbid).

Similarly we must reject the event described in I Samuel chapter 21 where the Prophet David is accused of fornication with the wife of Uriah, making her pregnant, and of killing her husband under some pretext and taking her to his house.

There is another unacceptable event described in I Kings chapter 11 where the Prophet Solomon is reported to have converted to paganism, misguided by his wives, and to have built temples for idols thus becoming low in the eyes of God. There are many other obscene and shameful events described in the Bible which make the hair of the faithful stand on end. All these events have been rejected by irrefutable arguments.

Third Conclusion:

Protestant theologians claim that, although the Prophets are not generally immune from committing sins and making mistakes, in preaching and writing they are innocent of and immune to all kinds of errors and omissions. We may

58 That is the Book of Chronicles would have not contradicted the book of Genesis which is the part of the Torah.

be allowed to remind them that this claim remains unsupported by their holy books. Otherwise they should explain why the writing of the Prophet Ezra is not free from errors especially when he had the assistance of two other Prophets.

Fourth Conclusion:

This allows us to conclude that according to the Christians there are times when a Prophet does not receive inspiration when he needs it. The Prophet Ezra did not receive inspiration while he most needed it at the time of writing these books.

Fifth Conclusion:

Our claim that everything written in these books is not inspired by God has been proved because a false statement cannot be an inspiration from God. The presence of such statements in the Bible has been demonstrated above.

Sixth Conclusion:

If the Prophet Ezra is not free from error, how can the Evangelists Mark and Luke be supposed to be immune to error, especially when they were not even disciples of Christ'? According to the People of the Book, Ezra was a Prophet who received inspiration and he was assisted by two other Prophets. Mark and Luke were not men of inspiration. Though the other two Evangelists, Matthew and John, are considered by the Protestants to be Apostles, they too are not different from Mark and Luke since the writings of all four evangelists are full of errors and contradictions.

Alteration No. 15

Under his comments on 1 Chronicles 8:9 Adam Clarke observed in the second volume of his book:

> In this chapter from this verse to verse 32, and in chapter 9 from verse 35 to 44 we find names which are different from each other.[59] Jewish scholars believe that Ezra had found two books which contained these verses with names different from each other. Ezra could not distinguish the correct names from the wrong ones; he therefore copied both of them.

We have nothing to add in respect of this to what we said under the previous number.

59 We have discussed these names in an earlier volume

Alteration No. 16

In II Chronicles 13:3 we find the number of Abijah's army mentioned as four hundred thousand and the number of Jeroboam's army as eight hundred thousand, and in verse 17 the number of people slain from Jeroboam's army is given as five hundred thousand. Since this number of the troops of the above kings was incredibly exaggerated, they have been reduced to forty thousand, eighty thousand and fifty thousand respectively in the most Latin translations. It is surprising that the commentators have willingly accepted this. Home said in the first volume of his commentary:

> Most probably the number descried in these (the Latin) versions is correct.

Similarly Adam Clarke in the second volume of his book said:

> It seems that the smaller number (the reduced number in the Latin translations) is quite correct. And we are thus provided with great opportunity to protest against the presence of distortion in the numbers described by these historical books.

This is again an unambiguous example of alterations made in the texts of the Bible.

Alteration No. 17: The Age of Jehoiachin

We find this statement in II Chronicles:

> Jehoiachin was eight years old when he began to reign.[60]

The word ’eight’ in this verse is incorrect and is contrary to the statement of II Kings which says:

> Jehoiachin was eighteen years old when he began to reign.[61]

In his comments on the latter verse Adam Clarke said:

> The word ’eight’ used in 2 Chronicles 36:8 is certainly wrong, because he reigned for only three months and was then made captive in Babylon where he had his wives in the prison. It seems obvious that a child of eight years

60 II Chron. 36:6
61 II Kings 24:8

could not have had wives with him. A child of this age cannot be accused of committing an act which is evil in the eyes of God.

Alteration No. 18

According to some versions Psalm 20 verse 17, and according to the Hebrew version, Psalm 22 verse 16, includes this sentence:

> My both hands are like a lion.

In the Catholic and the Protestant translations the sentence reads:

> They pierced my hands and my feet

All the scholars admit the presence of an alteration at this place.

Alteration No. 19

Under his comments on Isaiah 64:2, [62] Adam Clarke said in volume 4 of his book:

> At this place the Hebrew text has undergone a great alteration, the correct sentence should be: the fire causeth the wax to melt.

Alteration No. 20: Difference between Isaiah and Paul

Verse 4 of the same chapter contains:

> For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

But Paul records this verse differently in his first letter to Corinthians, saying:

> Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

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62 ”And when the melting fire burneth the fire causeth the waters to boil, to make they name known to thine adversaries, that nations may tremble at they presence.” (Isaiah 64:2)

The difference between the two texts is obvious and one of the two statements must be wrong. The commentary of Henry and Scott contains this statement:

> The best opinion is that the Hebrew text has been distorted.

Adam Clarke reproduced many opinions on this text of Isaiah and examined the text thoroughly, at the end of which he observed:

> What can I do under these difficult circumstances except present one of two alternatives to my readers: admit that the Jews changed the texts of the Hebrew and Latin translations, as a strong probability exists of alterations in the quotations of the Old Testament reproduced in the New Testament; or admit that Paul did not quote this sentence from this book. He might have quoted it from one of several forged books. For instance from the Book of the Ascension of Isaiah or from the revelations of Ebiah where this sentence can be found, because some people think that the apostle (Paul) copied from forged books. Perhaps people generally would not easily accept the first possibility, but I must warn the readers that Jerome considers the second possibility to be the worst kind of heresy or heterodoxy.

Alterations No 21-26 Differences between the Old and New Testaments

We find Horne observing in the second volume of his commentary:

> It seems that the Hebrew text has been changed in the verses detailed below:
>
> 1. Malachi 3:1 2. Psalms 16:8-11 3. Micah 5:2
> 4. Amos 9:11-12 5. Psalms 4:6-8 6. Psalms 110:4

1. The first verses in Mal. 3:1 seems to have been altered because Matthew reports it in his Gospel in chapter 11:10 in a: from which is obviously different from Malachi's in the Hebrew and other translations. The text of Matthew is this:

> Behold, I send my messengers before ye...

The words 'before ye' are not to be found in Malachi.63. Besides this Matthew also reported these words, ”Shall prepare the way Before ye”. While Malachi's statement is, ”Shall prepare the way before me.” Horne admitted in a footnote:

63 Malachi’s text is this: ”Behold , I will send my messengers and he shall prepare the way before me.

This difference cannot be explained easily except that the old versions had been changed.

2. The second verse (Mic. 5:2) is also quoted by Matthew in 2.6 in a way which show Clear differences 64 from the above.
3. The third passage (Psalms 16:8-11) is reported by Luke in Acts 2:25-28, and the texts are quite different from each other.
4. The fourth passage is also quoted by Luke in Acts. 15 16 17 and is different from Amos 9:11-12.
5. Psalms 4;6-8 is quoted by Paul in his letter to the Hebrews in verses 5 to 7. The two versions are quite different.65

Alterations No. 27-29: Contradictory Margin Notes

Exodus 21:8, in the Hebrew version, contains a negative statement while the statement included in its margin is affirmative.

This verse contains injunctions with regard to keeping maid servants.

Similarly we find in Leviticus 11:21 laws regarding birds and creeping things on the earth 66. The statement in the Hebrew text is negative while in the marginal notes it is found to be affirmative.

Leviticus 25:30 gives injunctions with regard to selling houses**.** The verse again contains a negative injunction while the marginal note affirms it 67

Protestant scholars have preferred the affirmative texts in the marginal notes in their translations in all the above three places. That is, they have omitted the primary text and have included a marginal passage in its place, thus distorting these verses. After the alteration in these three verses, the injunctions contained in them have lost their certainty. Now it cannot be ascertained which of the two injunctions is correct, the negative one of *the* text or the affirmative of the margin. This demonstration also refutes the claim of the Christians that the distortions found in the Bible do not affect rituals and liturgical instructions.

Alteration No. 30

Acts 20:28 says:

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64 In Micah the city of Judah is described as a small city while in Matthew this is negated.

65 We could not find any difference at this place but since Horne is considered a great scholar by the Christians his statement might have been based on some reason, it has therefore been included.

66 “Yet these may ye eat of everything creeping thing that goeth upon all four, which have legs above their feet to leap withal upon the earth.”

67 “And if it not be redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations, It shall not go out in the jubile.” Leviticus 25:30.

> To feed the church of God, which he hath purchased with his own blood.

Griesbach observed that the word ‘God’ used here is wrong; the correct word is the pronoun ‘his’[68] the third person singular.

Alteration No. 3l; Angel or Eagle

Revelation 8:13 contains this statement:

> And I beheld an angel flying.

Griesbach has suggested that the word ‘angel’ here is wrong; the correct word should be ‘eagle’ [69]

Alteration No. 32

Ephesians 5:21 contains:

> Submitting yourselves one to another in the fear of God.

Griesbach and Scholtz observed that the word ’God’ here is again wrong; the correct word should be ’Christ’ [70]

In this section we have aimed at demonstrating the presence of human manipulation in the form of alterations of phrases and words in the Bible. The above thirty-two examples should be enough to prove it. We confine ourselves to this much only to avoid unnecessary prolongation of the subject; otherwise there is no dearth of them in the Bible.

ADDITIONS TO THE TEXT OF THE BIBLE

Addition No. 1: Added Books

It must be noted in the beginning of this section that the following eight books of the Old Testament remained inauthentic and were rejected up until 325.

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68 In the present Urdu version it has been changed to the pronoun ’his’ but in the King James version printed in 1962 the word ’God’ still exists while in the new English translation, printed in 1961, it has been changed to ’his’

69 The King James version contains ’angel’ but the new translations have the word ’eagle’.

70 The same applies as in the previous example. The King James version contains ‘God’ while subsequent English translation have the word Christ.

1. The Book of Esther
2. The Book of Baruch.
3. The Book of Judith
4. The Book of Tobit
5. The Book of Wisdom
6. The Book of Ecclesiasticus
7. The First Book of Maccabees
8. The Second Book of Maccabees

In 325 Constantine called a meeting of Christian scholars in the city of Nice (Nicaea) which is known as the Council of Nicaea to decide which of these books should be discarded from the acknowledged list of biblical books. After a detailed scrutiny, this council decided that only the Book of Judith was to be acknowledged as authentic and the rest of the books were declared doubtful.

Another council with the same purpose was held at Laodicea in 364. This committee confirmed the decision of the Nicaean council and unanimously decided that the Book of Esther was also to be included in the acknowledged books. This council publicised its decision through an official declaration.

In 397 another grand council was convened in Carthage. One hundred and twenty-seven great scholars of the time participated in this council. The learned and the most celebrated theologian of the Christian world, St. Augustine, were among the participants. This council not only confirmed the decisions of the previous councils but also unanimously decided to acknowledge all the remaining six books with the proviso that the Book of Baruch was not a separate book but merely part of the book of Jeremiah, because Baruch was the assistant of the Prophet Jeremiah. Its name, therefore, did not appear separately in the list.

Three more subsequent meetings were held in Trullo, Florence and Trent. These councils reacknowledged the decision of the previous councils. In this way all the above eight books after being rejected received the status of Holy Books under the declaration of the above councils. This situation remained unchanged for more than eight hundred years.

Later there was a great revolution over this situation and the Protestants came forward to change the decisions of their forebears and decided that the books of Baruch, Tobit, Judith, Wisdom, Ecclesiasticus and the two books of Maccabees were all to be rejected. They also rejected the decision of their elders with regard to a particular part of the book of Esther and accepted only one part of it, with the result that out of sixteen chapters of this book the first nine chapters and three verses of chapter 10 were acknowledged and the remaining six chapters and ten verses of chapter 10 were rejected. They forwarded many arguments in support of their decision.

For example the historian Eusebius decided in chapter 22 of the fourth volume of his book:

> These books have been distorted, especially the Second Book of Maccabess.

Nor do the Jews recognise these books as being inspired, The Roman Catholics, who have always been greater in number than the Protestants, acknowledge these books up to this day as being authentic and divine. The books have been included in the Latin version that is considered by them to be the most authentic of all versions.

Knowledge of the above facts proves the presence of distortion and human manipulation in these books. Having been rejected for three hundred and twenty-five years these books suddenly turn out to be inspired books simply because some people sat together in several meetings and decided that they were. The Catholics still insist on their being divine. This implies that any consensus of the Christian scholars lacks value as an argument against opponents. If such a consensus can authenticate previously rejected books, one may be allowed to presume that the same kind of consensus might have been held in case of the four Gospels which themselves contain many distortions and human manipulations.

The elders first unanimously agreed on the accuracy of the Hebrew version and then claimed that the Jews had changed it in 130 AD as we have shown under Alteration No. 2. The Greek and Eastern Churches still agree on its accuracy, but Protestant scholars have proved that their consensus was wrong, and have shown that, on the contrary, the Hebrew version is incorrect and altered. The same is the case with the Greek translation. The Catholics similarly agreed on the accuracy of the Latin translation while, contrary to this, the Protestants have not only proved it to be distorted and changed but have also said that its distortion is so great that cannot be compared with other translations. Home observed on page 463 of the fourth volume of his commentary printed in 1822:

> This translation has undergone innumerable alterations and frequent additions from the 5th century to the 15th century.

Further on page 467 he observed:

> It may be kept in mind that no other translation in the world has been so greatly distorted as was the Latin translation. The copiers took great liberties in inserting the verses of one book of the New Testament into another and including marginal notes into the basic text.

In the presence of this attitude towards the most popular translation, what assurance is there that they might have not changed the basic text of a translation which was not popular among them. It can be assumed that people, who were bold enough to change a translation, would have also tried to change the original version to cover their crime.

Strangely the Protestants did not reject the part of the book of other along with all other books, because in this book the name of God does not occur even once; let alone His attributes or injunctions. Also, the name of its author is not known. The exegetes of the Old Testament do not ascribe it to anyone with certainty. Some of them ascribe it to the ecclesiastics of the Church from the period of Ezra to the period of Simeon. The Jewish scholar Philo thinks that it was written by Jehoiachin, the son of Joshua who had returned from Babylon after his release from captivity. Augustine attributed it directly to Ezra; while some others relate it to Mordecai some others even think that Mordecai and Esther are the authors of this hook. The *Catholic Herald* contains the following remarks on page 347 of vol. 2:

> The learned Melito did not include this book in the list of acknowledged books, as has been pointed out by Eusebius in the *History of the Church* (Vol. 4 Chapter 26). Gregory Nazianzen described all the acknowledged books in his *Poem* and this book is not included by him. Similarly Amphilochius expressed his doubts about this hook in the poem which he addressed to Seleucus and Athanasius rejected and negated it in his letter No. 39.

Addition No. 2

The Book of Genesis contains the following:

> And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.71

These cannot be the words of the Prophet Moses, because they denote that speaker belonged to the period after the Israelites had formed their kingdom 72 The first king of this kingdom was Saul, 73 who reigned 356 years after the death of the Prophet Moses. Adam Clarke remarked in the first volume of his commentaries:

71 Gen. 36:31

72 This kingdom was formed centuries after the death of Moses and the speaker must belong to this period

73 This Saul is the same king who is named in the Qur'an as 'Talut'.

> I am almost certain that this verse and the subsequent verses up to verse 39 were not written by Moses. In fact, these verses belong to the first chapter of I Chronicles, and a strong possibility, which is very near to being a certainty, is that these verses were written in the margin of the original Pentateuch. The copier included them in the text on the assumption that they formed a part of the text.

This commentator has admitted that the above nine verses were added to the text later. This proves that their holy books were capable of allowing foreign material to be inserted later, otherwise these later additions would have not become a part of all the translations.

Addition No. 3

We find the following statement in Deuteronomy:

> Jair, the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair unto this day.[74]

It is also not possible for this to be the word of Moses, because the words 'unto this day' in the above verse situate the speaker in a period much later than that of Jair, because such phrases can be used only to denote the remote past. The renowned scholar Home made the following comments on both the above verses in the first volume of his commentary;

> It is not possible for these two verses to be the word of Moses, because the former sentence denotes that the speaker belongs to the period after the Kingdom of Israel had been founded while the latter verse shows that the author belonged to a period long after the stay of the Israelites in Palestine. Even if we accept these two verses as later additions, the truth of the book still remains unaffected. A careful examination of these verses will show that they are of great advantage, rather they carry more weight than the text itself, especially the second verse, because the author, be he Moses or someone else, could not say 'unto this day', it is therefore most predominantly presumed that the original text was: "Jair, the son of Manassch took all the country of Argob unto the coast of Geshuri and Maachathi and called them after his own name and after a few centuries these words were added in the margin to let the people know that this land still continued to be known by the same name." This note then was added into the text in future translations. Anyone with doubt can ascertain from the Latin version the fact that some

74 Deut. 3:14

> later additions which are found in the text of some translations are present in the margin of others.

The above scholar has openly admitted that the above two verses are not the word of Moses and that they are later additions. As for his assumption regarding what the above verse would have been, it is merely personal guesswork that is not supported by argument. He has admitted that these words were inserted into the text 'a few centuries later' and then became the part of other translations. This is a clear admission that these books allowed the possibility of such insertions being made and that is not a character of divine books. His claim that the truth remains unaffected even after this distortion is nothing but sheer obstinacy and is rejected by common sense.

The compilers of Henry and Scott's commentary observed with regard to the second verse:

> The last sentence is an addition that was inserted long after the period of Moses. It makes no difference if we overlook it.

Addition No. 4: The Towns of Jair

The Book of Numbers chapter 32 verse 40 says:

> And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-Jair.

This verse is similar to the verse of Deuteronomy discussed above. *The Dictionary of the Bible* printed in America, England and India the compilation of which was started by Colmet and completed by Zahit and Taylor, contains the following:

> There are certain verses in the Pentateuch which are clearly not the word of Moses. For instance, Number, 32:40 and Deuteronomy 2:14. Similarly some of its passages do not correspond to the idiom or expression of the time of Moses. We cannot be certain as to who included these verses. However there is strong probability that Ezra inserted them as can be understood from chapter 9:10 of his book and from chapter 8 of the Book of Nehemiah.

The above requires no comment. It gives us to understand that the Torah (Pentateuch) contains passages that are not the word of Moses. The scholars are not definite about the author of these books but they conjecture that they might have been written by Ezra. This conjecture is not useful. The previous chapters do not indicate that Ezra inserted any part into the book. The Book of Ezra [75]

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75 Ezra chapter 9

contains his admission and concern over the perversion of the Israelites while the Book of Nehemiah [76] informs us that Ezra had read the Torah to the people.

Addition No. 5: The Mount of the Lord

We read in Genesis:

> It is said to this day, In the Mount of the Lord it shall be seen.[77]

We historically know that this mount was called 'The Mount of the Lord', only after the construction of the temple, built by Solomon four hundred and fifty years after the death of Moses. Adam Clarke decided in his introduction to the Book of Ezra, that this sentence is a later addition, and said:

> This mount was not known by this name prior to the construction of the Temple.

Additions No. 6 & 7: Further Additions to Deuteronomy

It says in Deuteronomy chapter 2 verse 12:

> The Horims also dwelt in Seri before-time; but the children of Esau succeeded them, When they had destroyed them from before them and dwelt in their stead; as Israel did into the land of his possession which the Lord gave unto them.

Adam Clarke decided in his introduction to the book of Ezra that this verse is also a later addition and the sentence "as Israel did unto the land of his possession" is said to denote it. Deuteronomy chapter 3 verse 11 has:

> For only Og, King of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Adam Clarke observed in his introduction to the book of Ezra:

> The whole statement, and especially the last sentence, indicates that this verse was written long after the death of this king and certainly was not written by Moses.

76 Nehemiah chapter 8
77 Gen. 22:14

Addition No. 8

The book of Numbers contains:

> And the Lord hearkened the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities and he called the name of the place Hormah.78

Adam CIarke again observed on page 697 of his first volume:

> I know very well that this verse was inserted after the death of Joshua, because all the Canaanites were not destroyed in the time of Moses, they were killed after his death,

Addition No. 9

We find in the Book of Exodus:

> And the children of 1srael did eat 'manna' forty years until they came to a land inhabited; they did eat manna until they came to the borders of the land of Canaan 79

This verse also cannot be the word of God, because God did not discontinue 'manna' in the lifetime of Moses, and they did not arrive at Canaan in that period, Adam Clarke said on page 399 of the first volume of his commentary:

> From this verse people have reckoned that the Book of Exodus was written after the discontinuance of Manna from the Israelites, but it is possible that these words might have been added by Ezra.

We may be allowed to assert that people have reckoned rightly, and the unsupported conjecture of the author is not acceptable. The fact is that all the five books ascribed to Moses (the Torah) are not his writings as we have proved in the first part of this book with irrefutable arguments.

Addition No. 10: The Book of the Wars of the Lord

Numbers chapter 21 verse 14 says:

> Wherefore it is said in the book of the wars of the Lord. What he did in the Red Sea, so shall he do in the brooks of Arnon. 80

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78 Numbers 21:3
79 Ex. 16:35

It is not possible for this verse to be the word of Moses and, on the contrary, it denotes that the Book of Numbers was not written by Moses at all, because the author has referred to the Book of Wars of the Lord. No one knows anything about the author of this book, his name or his where about up to this day, and this book is something like a fairy tale, heard of by many but seen by none. In the introduction to Genesis, Adam Clarke decided that this verse was a later addition, then he added:

> It is most probable that 'the book of the Wars of Lord' first existed in a margin, then it came to be included in the text.

This is again a plain admission of the fact that these holy books were capable of being distorted by people.

Addition No. 11

Genesis contains the name of the town Hebron in three places [81]. This name was given to it by the Israelites after the victory of Palestine. Formerly it was called Kirjath Arba [82] which is known from Joshua 14:15. Therefore the author of these verses must have been someone living in the period after this victory and the change of its name to Hebron.

Similarly the book of Genesis 14:14 contain the word Dan which is the name of a town which came into existence in the period of Judges. The Israelites after the death of Joshua conquered the city of Laish, and killed the citizens and burnt the whole city. In its place they rebuilt a new town which they called Dan. This can be ascertained from Judges chapter 18.[83]. This verse therefore cannot be the word of Moses. Home said in his commentary:

> It is possible that Moses might have written Raba and Laish and some copier later changed the names to Hebron and Dan.

It is again to be noted how the great scholars find themselves helplessly seeking support from unsound conjectures.

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80 This is the translation of the Arabic version. The King James Version contains the incomplete sentence, "What be did in the Red Sea, and in the brooks of Arnon". The sentence is not predicated.

81 Gen. 13:18, 35:27 and 37:14

82 "And the name of Hebron before was Kirjath-arba."

83 "And they called the name of the city, Dan. after the name of Dan, their father, who was born unto Israel; how be it the name of the city was Laish." (Judges 18:29)

Addition No. 12

The Book of Genesis says in chapter 13 verse 7:

> The Canaanite and the Perizzite dwelt then in the Land.

Chapter 12 verse 6 of the same book contains these words:

> And the Canaanite was then in the land.

Neither of these sentences can be the word of Moses, as has been admitted by the Christian commentators. The commentary of Henry and Scott has the following comment:

> It is clear that neither of these sentences can be the words of Moses, These and other similar sentences have been added later to make a link and might have been added by Ezra or any other man of inspiration into the holy books.

This is an obvious admission of the fact that the holy books contain passages which have been added to them later by unknown people. His guess that Ezra might have added it invites no comment as no argument has been presented to support this conjecture.

Addition No. 13: The First Five Verses of Deuteronomy

Under his comments on chapter I of Deuteronomy, Adam Clarke observed on page 749 of volume 1 of his book:

> The first five verses of this chapter form an introduction to the rest of the book and cannot be regarded as the word of Moses. Most probably they were added by Ezra or by Joshua.

This admission shows that these five verses are a later addition. Again his guess with regard to their authors is unacceptable without argument.

Addition No. 14: Chapter 34 of Deuteronomy

Adam Clarke said in the first volume of his Commentary:

> The words of Moses end with the previous chapter and this chapter is not his words. It is not possible for Moses to have written it... The person who brought the next book must have been received this chapter from the Holy

> Spirit. I am certain that this chapter was originally the first chapter of the book of Joshua.[84]

The marginal note which existed at this place written by some Jewish scholar said:

> Most of the commentators say that the book of Deuteronomy ends on the prayer of Moses for the twelve tribes, that is, on the sentence. 'Happy art thou 0 Israel who is like unto thee, O peoples saved by the Lord.' This chapter was written by seventy elders long after the death of Moses, and this chapter was the first chapter of the book of Joshua which was later put here.

Both Jewish and Christian scholars have admitted that this chapter cannot be the word of Moses. As for their claim that it was written by seventy elders and that this chapter was the first chapter of the Book of Joshua, this is again just a guess not supported by any argument. Henry and Scott said:

> The words of Moses ended with the previous chapter. This chapter is a later addition either by Ezra, Joshua or another subsequent prophet who is not definitely known. Perhaps the last verses were included after the release of the Israelites from the captivity of Babylon.

Similar views were expressed by D'Oyly and Richard Mant in their commentary. They think this was included by Joshua at some later period. It must be noted here that the verses presented above, as examples of later additions are based on the presumption that we have accepted the Judaeo-Christian claim that the five books of the Pentateuch are the books of Moses, otherwise these verses would only go to prove that these books have been falsely ascribed to Moses which is what the scholars of Islam believe and claim. We have already demonstrated that some scholars of the Judaeo-Christian world have agreed with our claim. As far as their conjectures as to the author of these verses, they are unacceptable until they support them with authoritative evidence which directly lead us to the Prophet who included these verses, and to do that has proved impossible for them.

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84 The King James version 1862 contains thirty-four chapters in Deuteronomy. the last chapter describing the death of Moses and Joshua's succession to his place. This chapter contains these words, "And there arose not a prophet since in Israel like unto Moses." Obviously Moses could have not described his own death and events pertaining to the period after his death.

Addition No. 15: Irrelevant Verses in Deuteronomy

Adam Clarke reproduced a long exposition of Kennicott in the first volume of his book while commenting on chapter 10 of Deuteronomy that is summarized in the words:

> The Samaritan version is correct while the Hebrew version is wrong. Four verses, that are from 6 to 9, are extremely irrelevant 85 in the context and their exclusion from the text produces a connected text. These four verses were written here by mistake by the copier. They, in fact, belong to the second chapter of Deuteronomy.

Addition No. 16

The book of Deuteronomy contains the following:

> A bastard shall not enter into the congregation of the Lord, even to his tenth generation shall he not enter in the congregation of the lord. 86

It is quite obvious that the above cannot be an injunction from God or written by Moses, because in that case neither David nor any of his ancestors up to Pharez would be able enter the congregation of the Lord, because Pharez was a bastard as we know from Genesis chapter 38 and David happens to be in his tenth generation as is known from the first chapter of Matthew. Horsley therefore decided that the words 'To his tenth generation shall he not enter into the congregation of the lord' are a latter addition.

Addition No. 17

The compilers of Henry and Scott's commentary said under their comments on Joshua chapter 4:9:

> This sentence 87 and other similar sentences which are present in most of the books of the Old Testament most probably are later additions.

Similarly there are many places where the commentators have explicitly admitted the presence of additions in these books. For example, the book of Joshua contains such sentences at 5:9, 8:28-29. 10:27, 13:13-14, 14; 15 and

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85 The text here contains description of Moses' arrival on the mount while suddenly these verses irrelevantly start describing a journey of the Israelites and the death of Aaron

86 Deut. 23:2

87 "And Joshua set up twelve stones in the midst of Jordan in the place where the feet of the priests which bare the Ark of the Covenant stood and they are there unto this day." Josh. 4;9

16:10 [88]. Moreover this book has eight other instances [89] of phrases which are proved to have been added later to the original text. If we were to count all such instances in the Old Testament it would require a separate volume.

Addition No. 18: The Book of Jasher

The book of Joshua has:

> And the sun stood still, and the moon stayed until the people had arranged themselves upon their enemies. Is not this written in the book of Jasher [90]?

This verse cannot, in any case, be the word of Joshua because this statement is quoted from the book referred to in the verse, and up to this day its author is not known. We are, however, informed by II Sam. 1:18 that he was either a contemporary of the Prophet David or after him. The compilers of Henry and Scott's commentary maintained that the Book of Joshua was written before the seventh year of David's succession to throne and according to the books of Protestant scholars the Prophet David was born three hundred and fifty-eight years after the death of Joshua.

Addition No. 19

The book of Joshua, describing the inheritance of the children of Gad, says in chapter 13:25:

> The land of the children of Ammon, unto Aroer that is before Rabbah.

This verse is wrong and distorted because Moses could not have given any of the land of the children of Ammon to the children of Gad, since he had been prohibited by God from doing so, as is evident from Deuteronomy chapter 2 [91]. The commentator Horsley had to admit that the Hebrew version must have been changed here.

Addition No. 20

We find the following sentence in Joshua chapter 19 verse 34:

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88 All these sentences bear the phrase 'unto this day' denoting that they were no t written by Joshua

89 G. T. Menley has pointed out that these words appear fourteen times in the book of Joshua Perhaps on this ground 'Kail' has suggested that this book was written by some unknown man after the death of Joshua. Menley agreed with this.

90 Josh.10:13

91 "For I will not give thee of the land of the children of Ammon." Deut. 2:19

> And to Judah upon Jordan toward the sun rising.

This is also wrong because the land of Judah was at a distance toward the south. Adam Clarke therefore said that the alteration made in the text is obvious.

Addition No. 21

The compilers of Henry and Scott's commentary under their comments on the last chapter of the book of Joshua observed:

> The last five verses are certainly not the word of Joshua. Rather they have been added by Phineas or Samuel. It was customary among the early writers to make such insertions.

This is again a plain admission of alteration in the original text. Their guess that Phineas or Samuel included them in the text is not acceptable as it is unsupported by argument. As for their remarks that the ancient Christians habitually altered the text, we may be allowed to say that it was the practice of the Jews that deprived these books of their originality. Manipulation of the text was not considered a serious fault by them. Their common practice of playing with the text resulted in serious distortions which were then transferred to other translations.

Addition No. 22

The commentator Horsley says on page 283 of the first volume of his commentary.

> Verses 10 to 15 of chapter 11 of the Book of Judges are later additions.

This might be because the event described in them is different from Joshua 15:13-19, Besides, this event belongs to the lifetime of Joshua while in the Book of Judges it is described as an event happening after his death.

Addition No. 23: Levite or Son of Judah

The Book of Judges [92] giving the description of a certain man of the family of Judah, uses this phrase, "Who was a Levite." This must be an error as the commentator Horsley said:

> This is wrong because, from the sons of Judah, no one can be a Levite.

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92 Judges 17:7

Houbigant excluded this verse from the text, being convinced that it was a later addition.

Addition No. 24

We read in I Samuel the following statement:

> And he smote the men of Beth-she-mesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men 93

This statement is wrong as was observed by Adam Clarke in the second volume of his commentary. After an analytical examination he said:

> It seems most likely that an alteration was made to the Hebrew version. Either some words were omitted or, unknowingly or otherwise, the words 'fifty thousand' were added, because such a small town could not possibly have had a population of fifty thousand or more. Besides which they would have been farmers, busy in their fields. Even more incredible is the claim that fifty thousand people could, at the same time, see into the small box which was kept on a stone in Joshua's field.

He further added:

> The Latin version contains the words: seven hundred generals and fifty thousand and seventy men; while the Syrian version says five thousand and seventy men. The historians give only seventy men. George Salmon and other rabbis give a different number. These differences, and the over exaggerated number makes us believe that the text must have been distorted here, either by adding some words or by omitting others.

Henry and Scott's commentary contains:

> The number of the men killed, in the Hebrew version, is written upside down. However, even if we overlook this, it is incredible that such a large number of people should commit this sin and be killed in such a small town. The truth of this event is doubtful. Josephus has written that the number of the killed men was only seventy.

All these commentators are unambiguous in admitting that there is distortion at this place.

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93 I Samuel 6:19

Addition No. 25

Under his comments on I Samuel 17:18, Adam Clarke points out that:

> From this verse to verse 31 of this chapter, verse 41, all the verses from 54 to the end of the chapter, and the first five verses of chapter 18, and verses 9, 10, 11, 17, 18, 19 are not present in the Latin version, while they are present in the Alexandrian copy of this Book. At the end of his commentary on this chapter Kennicott established that the above verses are not the part of the original version.

In a long discussion he adduced that this verse [94] was a later addition. We reproduce a part of his discussion;

> In reply to your question as to when this addition was made, I would say, that it was in the time of Josephus. The Jews, with the purpose of refining the Holy books, added fictious prayers, songs and fresh statements to the original text. There are innumerable additions in the book of Esther, the additions regarding wine, women and truth, in the Books of Ezra and Nehemiah, currently known as the First Book of Ezra, the songs of the three children added to the Book of Daniel, and many other additions in the book of Josephus are all obvious examples of this. It is possible that the above verses originally existed in the margin, and were later on included in the text.

The commentator Horsley says on page 330 of the first volume of his commentary:

> Kennicott knows that twenty verses of chapter 17 of Samuel, are a later addition and should be excluded from the text, that is, verses 12 to 31. He hopes that in later versions they will not be included in the text.

We do not understand how the authenticity of these books can be trusted when there are all these admissions of Kennicott and others of people enhancing the beauty of the text by adding material to the original text arbitrarily as they liked. These additions subsequently became part of all the translations through the ignorance or carelessness of the copiers. This shows that the Protestants falsely claim that the Jews did not make any changes in the books, that they were God-fearing people and considered the Old Testament to be the Word of God.

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94 l Samuel 17: 18

Addition No. 26

The Gospel of Matthew 14:3 contains the following statement

> For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

The Gospel of Mark talks about this event in these words:

> For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake his brother Philip's wife, for he had married her [95]

The Gospel of Luke contains:

> But Herod the Tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison [96]

The name Philip is certainly wrong in all the above three versions. The historical records do not agree that the name of Herodias' husband was Philip. On the contrary, Josephus claimed that his name was also Herod. Since Philip is definitely wrong, Horne admitted on page 632 of the first volume of his commentary:

> Most probably the word 'Philip' was wrongly written by the copier in the text. It should therefore be excluded from the text. Griesbach has accordingly omitted it.

On the contrary, we think that this is one of the mistakes of the evangelists; the copiers are not responsible for it, as there is no argument to support this presumption. It is incredible to believe that the copiers should make exactly the same mistake in all the three Gospels regarding the same event. This single example of addition in fact, makes three examples as it appears in the three Gospels referred to above.

Addition No. 27: Words added to Luke

The Gospel of Luke contains the following words:

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95 Mark 6:17
96 Luke 3: 19-20

> And the Lord said, Whereunto then shall I liken the men of this generation and to what are they like 97

In this verse the words, ”And the Lord said,” were added later. The commentator Adam Clarke said about them:

> These words were never part of Luke’s text. The scholars have rejected them. Bengel and Griesbach excluded these words from the text.

These words have been omitted from the modem English translations while the King James version still contains them. It is surprising that they are still included in the Protestant translations. Words which have been proved to be a later addition have no reason to remain in a text which is supposed to contain the word of God.

Addition No. 28

We find written in Matthew:

> Then was fulfilled that which was spoken by Jeremiah, the prophet, saying. 'and they took the thirty pieces of silver, the price of him that was valued.'

The word ’Jeremiah’ in this verse is one of the well-known mistakes of Matthew, because this statement can be traced neither to Jeremiah nor any other book of the Old Testament. However, a passage vaguely similar to it is found in the Book of Zechariah 11: 13 but there is an obvious difference between the two which makes it difficult to presume that Matthew was quoting it from there. Besides, the text of the Book of Zechariah has no connection with the event described by Mathew. Christian scholars have diverse opinions on this matter. On page 26 of his Book of Errors printed in 1841, Ward said:

> Mr. Jewel writes in his book that Mark mistakenly wrote Abiathar in place of Ahimelech, similarly Matthew mistakenly wrote Jeremiah in place of Zechariah.

Home observed on pages 385 and 386 of the second volume of his commentary printed in 1822:

> This quote is doubtful, because the Book of Jeremiah does not contain it though it is found in the Book of Zechariah 11: 13 even if the words of Matthew are different from it. Some scholars think that it is an error of

97 Luke 7: 31

Matthew's version and the copier wrote Jeremiah instead of Zechariah; or it may be a later addition.

After having quoted opinions supporting his claim of addition, he said:

> Most likely Matthew's text was originally without names as follows: 'Then was fulfilled that which was spoken.' This is supported by the fact that Matthew has the habit of omitting the names of the Prophets when he speaks of them.

And on page 625 of the first volume he said:

> The evangelist did not write the name of the Prophet in the original, some copier included it later.

The above two passages bear witness that he believed that the word 'Jeremiah' was added later. The commentary of D'Oyly and Richard Mant contains the following comments with regard to this verse:

> The words quoted here are not present in the Book of Jeremiah. They are found in Zechariah 11:13. This may be because some copier in the past might have written Jeremiah instead of Zechariah. Subsequently this mistake has found its way into the text, as Pears has confirmed.

Jawad ibn as-Sabat wrote in the introduction of Al-Buraheen As-sabatiah:

> I asked many missionaries about this verse. Thomas replied that it was a mistake of the copier while Buchanan and others answered that Matthew quoted it simply from his memory without referring to the books. Another priest said it could be that Jeremiah was a second name of Zechariah.

This leads us to believe that Matthew made the mistake [98] as was admitted by Ward, Buchanan and others. Other possibilities are weak and unsupported by arguments. Home also admitted that Matthew's words do not correspond to the words of Zechariah and, without admitting the error of one book, the other cannot be accepted as correct. We have presented this witness on the presumption that it was the mistake of the copier.

Let us now examine the errors found in the Gospel of Mark as admitted by the Catholic, Ward and Jewel. The text of this Gospel reads:

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98 R.A Knox. a recent scholar has allowed no ambiguity to admit that Matthew's version has been changed. Commentary on the New Testament

> And he said unto them, have ye never read what David did when he had need and was an hungered, he and that they were with him? How he went into the house of God in the days of Abiathar, the high Priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him 99

The word Abiathar in this passage is wrong as has been admitted by the above-mentioned author. Similarly the following two sentences are wrong: "and that they were with him," and "to them which were with him." Because the Prophet David at that time was alone and not accompanied by other people. The readers of the Book of Samuel know this well. These two sentences are therefore wrong. Similarly sentences contained in Matthew and Luke must also be wrong. For example Matthew 12:3-4 has:

> Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests.

And Luke 6:3,4 contains:

> And Jesus answering them said, Have ye not read so much as this, what David did, when himself was hungered, and they which were with him. How he went into the house of God, and did take and eat the shewbread and gave also to them that were with him. Which is not lawful to eat but for the priests alone.

In quoting the above statement of Jesus, the three evangelists made seven mistakes, if these mistakes are ascribed to the copiers, the distortion in all seven places is proved, though it happens to be against the apparent evidence that it was the copiers who were at fault.

Addition No. 29

We find in Matthew chapter 27 verse 35:

> And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, 'They parted my garments among them and upon my vesture did they cast lots.'

The Christian scholars do not accept the sentence, "that it might be fulfilled which was spoken by the Prophet..." as genuine and Griesbach even excluded it

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99 Mark 2: 25,26

from the text. Similarly Horne presented argument to prove that it was added later to the text on pages 330 and 331 of his first volume and then remarked:

> Griesbach finding out the falsity of this sentence has understandably excluded it from the text 100

Under his comments on the same verse, in the fifth book of his commentary Adam Clarke said:

> It is imperative to exclude this sentence from the text, as it is not part of it. Later corrected versions have omitted it, except for a few. Similarly it was omitted by many of the early theologians. It is certainly an addition which has been taken from the Gospel of John 19:24.

Addition No. 30

The First Epistle of John contains the following:

> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit and the water, and the blood: and these three agree in one 101

According to the investigations of Christian scholars the original text was only this:

> And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.

Griesbach and Sholtz are agreed on its being a later addition. Horne, in spite of al1 his prejudice decided that these words should be excluded from the text. The compilers of Henry and Scott also followed the opinion of Horne and Adam Clarke.

St. Augustine. the great theologian and scholar of the fourth century wrote ten booklets on this epistle but did not include this sentence in any of them in spite of being a great preacher of the trinity and famous for having had many debates with the followers of Arius. Had this been a part of the text, he would have used it to support the trinitarian thesis and have quoted it. We personally think that the note which he added in the margin of this verse, to connect it

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100 The current Urdu and English versions omit this sentence. The King James version. however, still contains it

101 I John 5:7-8

remotely with the trinity, was found useful by the trinitarians and was later included by them in the text.

In the debate that I had with the author of Meezan-ul-Haqq he admitted that this sentence was a later addition. Presuming that I would be quoting some more examples of such distortions, he admitted in the very beginning of the discussion that they acknowledged the presence of distortion in the text at seven or eight places. Horne devoted more than twenty pages to examining this verse and at the end gave a summary of his discussion, which we omit to save the readers from an unnecessarily lengthy exposition. Henry and Scott's compilers gave a summary of the conclusion of Horne which we reproduce below:

> Horne has presented the arguments of both the groups; we give a summary of his recapitulation. Those who claim that this passage is false put forward the following arguments.
>
> 1. This passage is not found in any of the Latin versions written before the sixteenth century.
> 2. This text is missing from the other translations carefully examined and printed in early times.
> 3. It was never referred to by the ancient theologians or by any historians of the church.
> 4. The fathers of the Protestant church either have excluded it or called it doubtful.
>
> Those who consider this verse genuine also have a number of arguments:
>
> 1. This verse is found in the ancient Latin translation and in most of the versions of it.
> 2. This passage is present in the books of Greek doctrine, the prayer-book of the Greek Church and the old prayer-book of the English church. It was cited by some early Latin theologians.

The arguments presented in the second group makes us understand the following two points. Firstly, before the availability of printing facilities it was possible for the copiers and opponents to manipulate the text to suit their whims. This is evident from the examples of distortions inserted in the text cited above by the first group. The passage in question was removed from the Greek versions and from all other translations except the Latin translation. Secondly, even the faithful Christians used to make deliberate alterations in the holy texts for theological reasons. When the faithful and the fathers of the faith do not hesitate to change the text, blaming the copiers and the people of other sects cannot be justified. The records show that they did not miss any opportunity of altering the text before the invention of the printing press. In fact, they are still making alterations.

Distortion in Luther's Translation

The founder of the Protestant faith and great theologian, Martin Luther, first translated the holy books into the German language. He did not include this passage in his translation. His translation was printed several times in his lifetime without this passage. In his old age, in 1546 when this translation was being reprinted, Luther, fully aware of the general practice of the Christians, felt it necessary to include in his will regarding this edition that no one should make any changes it. They were not able by their nature to act upon his will and they included this passage in his translation less than thirty year after his death.

The first people to add this passage were the people of Frankfurt when they printed this translation in 1574. Subsequently, either from the fear of God or for other reasons, they again excluded this verse from it. The trinitarians felt this exclusion very badly and once again it was added to it by the people of Wittenberg in 1596 and by the people of Hamburg in 1599. Again the people of Wittenberg, for some unknown reason, excluded it from the second edition. From then onward, the Protestants accepted its inclusion in the text. In this way the Protestants unanimously acted against the will of their spiritual father. The famous Unitarian scientist, Isaac Newton, wrote a treatise of nearly fifty pages where he proved that this and I Timothy 2:16 are both forged and distorted. The latter verse says:

> And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles believed on in the world, received up into glory.

Since the above verse also was helpful in establishing the concept of trinity, it was added to the text by the enthusiasts.

Addition No. 31

The Book of Revelation contains the words:

> I was in the Spirit on the Lord's day 102 and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book.

Griesbach and Sholtz are in agreement on the point that the word, 'the first and the last' are not genuine and were added later. Some translators have

102 The Lord's day, that is, Sunday

omitted them, and in the Arabic translations printed in 1671, and 1821, the words Alpha and Omega were also 103 omitted.

Addition No. 32

Acts 8:37 says:

> And Philip 104 said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

This verse is also a later addition made by some enthusiast to support the trinity. Griesbach and Sholtzare both agreed on this point 105

Addition No. 33

The Book of Acts contains the following:

> And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do 106

Griesbach and Sholtz agreed that the sentence ”it is hard for thee to kick against the pricks” is a later addition.

Addition No. 34

The Book of Acts chapter 10verse 6 contain:

> He lodgeth with one Simon, a tanner, whose house is by the seaside. He shall tell thee what thou oughtest to do.

Griesbach and Sholtz are positive that the words 'he shall tell thee what thou oughtest to do' are later addition 107 and not genuine.

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103 The present Urdu and English versions do not contain these phrases. We have copied the above verse from the old King James Version

104 The disciple of Christ referred to said this to an Ethiopian on the way to Gaza

105 In the Urdu version this verse has a sign of doubt while the new English version has omitted it and the King James version's list of alternative readings and renderings the suggestion includes the suggestion verse'

106 Acts 9: 5-6

107 This sentence does not exist in the new English versions

Addition No. 35

I Corinthians chapter 10 verse 28 says:

> But if any man say unto you, Thisis offered in sacrifice unto idols, eat not for his sake that showed it and for conscience' sake: for the earth is the Lord's and the fullness thereof.

The last sentence, 'for the earth is the Lord's and the fullness thereof,' is not genuine and is an addition 108 Horne, after proving this verse to be an addition, said on page 337vol. 2:

> Griesbach, after being sure of its being an addition, excluded it from the text. The truth is that this sentence has no support and is certainly an addition. Most probably it was taken from verse 26.

Adam Clarke said about this sentence:

> Griesbach excluded it from the text, and in fact it has no authority.

Addition No. 36

The Gospel of Matthew contains:

> A good man out of the good treasure of the heart bringeth forth good things 109

The word 'heart' in this verse is an addition 110 Horne, after proving this, said on page 330 of vol. 2 of his book that this word had been taken from Luke 6:45.

Addition No. 37: Addition to the Lord's Prayer

We find in Matthew chapter 6 verse 13:

> And lead us not into Temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever.

The words 'For thine is…' etc 111 up to the end of this verse are an addition. The followers of the Roman Catholic sect are certain of this fact. It does not

108 Similar to the previous example this has been excluded form the text in new translations
109 Matt. 12:35
110 It has been omitted in the present Urdu translation

exist in the Latin version or in any of the translations of this sect. The Catholics are very displeased at its addition, and strongly reproach those responsible for it. Ward, the Catholic, said in his Book of Errors (printed in1841) on page 18:

> Erasmus greatly condemned this sentence. Bullinger also said that this sentence had been added later and the name of the include is not yet known. Laurentius Valla and Lamina's claim that this passage was omitted from the word of God has no support of argument. He should have reproached the people who played with the word of God so daringly.

Other scholars have also rejected it. Adam Clarke, who has doubt about its being a later addition, still admits that Griesbach and Wettstein rejected this verse. According to the scholars of both the Catholics and the Protestants, this sentence has been added to the payer of Christ. This shows that even such a famous prayer could not escape from their practice of distortion.

Addition No. 38

The Gospel of John chapter 7verse 53 and the first eleven verses of chapter 8 are later addition. Though Horne does not support this 112 opinion, he still said on page 310 of vol. 4 of his commentary:

> The following scholars do not acknowledge the genuineness of this verse: Erasmus 113, Calvin, Beza, Leclerc, Grotius, Wettstein, Semler, Sholtz, Maurus, Haenlien, Paulinus, Schmidt and many other authors mentioned by Wolf and Koecher.

He further said:

> Chrysostom and Theophylactus wrote commentaries on this gospel but they did not include these verses in their comments. Though Tertullian and Cyprian wrote essays on adultery and chastity, they did not seek any support

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111 The King James version contains this sentence while the new English translation omits it

112 These verses describe a woman accused of adultery being brought to the presence of Christ and people demanding that she be stoned to death. Christ decided that the one without sin among them should throw the first stone at her. The people, convicted by their own consciences, left the place one by one. Christ allowed the woman to go and advised her not to sin again. The new English translation omits this passage from this place but at the end it has been included with a translator's note that that verses have no definite place in the old scriptures. Some other translations do not have this passage at all, while some others place it in Luke after 21:38. Some other translations have even placed it after John 7:36 or 7:53 or 21:24 (New English Bible page184).

113 Erasmus(1466-1536), the famous sixteenth century scholar, one of the great leaders of the Renaissance.

from these verses. Had these verses existed in the versions they had, they must have cited these verses in support.

Ward said:

> Some ancient theologians raised objections with regard' to the beginning verses of chapter 8 of the Gospel of John.

Norton similarly decided that these verses were certainly a later addition.

Addition No. 39

Matthew 6:18 contains:

> And thy father which seeth in secret shall reward thee openly.

The word "openly" in this verse is an addition. Adam Clarke under his comments on this verse proved it and said:

> Since this word had no authority, Griesbach, Grotius, Bengel, and Mill excluded it from the text.

Addition No. 40

Mark 2:17 contains the words "to repentance [114]" which is also a later addition. This was shown by Adam Clarke with sufficient proofs and he observed:

> Griesbach omitted this and Grotius, Mill and Bengel followed him.

Addition No. 41

Similarly Matthew 9:13 also contains the phrase "to repentance" which is a later addition. Adam Clarke after establishing this said:

> Mill and Bengel suggested its exclusion, while Griesbach has already excluded it from the text.

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114 The new Urdu and English translations do not contain this phrase while the old Arabic and English translations still include it. The list of alternative readings suggests the exclusion of this phrase and also of 6:4 and 6:6 of this Gospel

Addition No. 42

We find in Matthew:

> Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? They say unto him, we are able. And he saith unto them, Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with 115

In this verse the statement that ”to be baptized with the baptism that I am baptized with,” is a later addition, and similarly the statement, ”ye shall be baptized with the baptism that I am baptized with,” is not genuine.

Adam Clarke, after establishing that both the verses are an addition, said:

> According to the rules set by the scholars for distinguishing the wrong from the correct text, these two statements do not seem to be a part of the original text.

Addition No. 43

The Gospel of Luke contains:

> But he turned and rebuked them and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them. And they went to another village 116

The verse beginning with, ”For the Son of man....”, is not genuine and was added later by an unknown writer. Adam Clarke observed with regard to this verse:

> Griesbach excluded this verse from the text. Most likely this passage in old versions was only this much: “But he turned and rebuked them and said, Ye know not what manner of spirit ye are of. And they went to another village.”

OMISSIONS IN THE TEXT OF THE BIBLE

Omission No. 1: The Length of the Israelites' Stay in Egypt

The Book of Genesis contains this statement:

115 Matt. 20:22-23

116 Luke 9:55 56

> And he said unto Abram. Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years 117

The statement "and shall afflict them four hundred years," and another similar statement contained in verse 14 of the same chapter, which is, "When they shall serve and afterwards shall they come out with great substance," both clearly denote that the land referred to here is the land of Egypt, because those who afflicted the Israelites and made them their servants and then were punished by God were none but the Egyptians. It was from Egypt that they came out with great wealth. This description does not fit any other place. However, Exodus 2:40 contradicts the above statement:

> Now that sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years.

The period of sojourn is different in the two verses. Either the word "thirty" has been omitted from the first verse or added to the latter. Besides, the period described by both verses is certainly not correct for the following reasons.

Firstly, the Prophet Moses was the grandson of Levi on his mother's side, and great grandson on his father's side. On his mother's side he is the son of Jochebed, the daughter of Levi, while on his father's side he is the son of Amran, son of Kohath, son of Levi. This implies that Amran married his aunt, the sister of his father as is indeed understood from Exodus 6, and Numbers 26. Kohath, the grandfather of Moses was born before the Israelites came into Egypt, a fact which can be ascertained from Genesis 26:11. The period of the Israelites' stay in Egypt cannot therefore exceed 215 years.

Secondly, almost all the Christian commentators and historians are unanimous on the point that the period of the Israelites' stay in Egypt is 215 years. The Arabic book Murshid at-Talibeen, written by a Protestant scholar and printed in 1840, contains the chronology of the events from the beginning of the creation to the birth of Jesus. Each event is preceded and followed by a year. The preceding year denotes the number of years from the creation of the world while the following year signifies the number of year.' from that event to the birth of Jesus. On page 346 of this book, describing the stay of the Prophet Joseph and his father and brother; in Egypt, it says:

2298: Joseph's and his father's stay: 1760.

2513: Crossing of the Red Sea by the Israelites and the Drowning of Pharaoh: 1491.

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117 Gen. 15:13

Now a deduction of either of the smaller numbers from the greater ones gives us 215, thus:

2513 - 2298 = 215
1706 - 1491 = 215

Thirdly Paul's letter to the Galatians says:

> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect 118

This statement is in clear contradiction of the statement found in Exodus, where the total period from the promise to the revelation of the Torah is described as four hundred and thirty years, while this promise to Abraham was made much earlier than the coming of the Israelites to Egypt, and the Torah was revealed to Moses long after their exodus from Egypt. This implies that the total period of their stay in Egypt was much less than 430 years 119 Since this statement was erroneous it was corrected in the Greek and Samaritan versions with these words:

> And the sojourning of the children of Israel and their forefathers who dwelt in Egypt and Canaan was four hundred and thirty years.

That is, the word "forefather:" and "Canaan" were added to the above text in both the versions. Adam Clarke under his comments on this verse said on page '369 of volume one:

> There is unanimous agreement on the fact that the meanings of this verse are obscure and doubtful.

We may be allowed to contend that the contents of this verse are not obscure and doubtful but they are certainly wrong, as we intend to show very soon. The author further quoted from the Samaritan version and said:

> The reading of the text of Alexandrinus is similar to that of the Samaritan version. Many learned scholars have decided that the Samaritan version is the most reliable, as far as the five books of the Pentateuch are concerned. And it is an established fact that the text of Alexandrinus is older and the

118 Gal. 3:16,17
119 The total period of stay described by Exodus 12:40 is 430 years

most authentic of all the Greek translations and Paul's statement is not doubted by any one. Now this matter has been decided by the witness of the above three versions. Besides, there are historical evidences to favour this opinion. Isaac was born 25 years after Abraham's coming to Canaan and Isaac was 60 years old when Jacob was born to him, and Jacob 130 years of age when he came to Egypt. All this adds up to 215 years, which is the total period of stay of the Israelites in Egypt, in this way the total number of years becomes 430 years.

Henry and Scott's compilers also acknowledge that the total period of the stay in Egypt is 215 years. Quoting from the Samaritan version they said:

> There is no doubt that this text is correct and explains the difficulties raised by the text.

The above shows that Christian scholars can find no explanation for the above text of Exodus and have to admit its being erroneous. Paul's description as quoted above is also not free from error, because he counted the period from the time of the promise, which is one year prior to the birth of Isaac, as is known from Genesis 17:21 referred to above:

> But my covenant will I establish with Isaac which Sarah shall bear unto thee at this set time in the next year.

The Torah was given to them three months after the exodus from Egypt as is described in chapter 19 of Exodus. Now according to calculations of Adam Clarke this total period comes to 407 years and not 430 years. The same calculations are found in the books of history by Protestant a writer which is contrary to what Paul claimed, that is 430 years. The book 'Murshid at-Talibeen' says on page 345:

2107: God's covenant with Abraham, change of his name to Abraham, Institution of circumcision. Lot's escape. Death of Hadum, Amra, Adaira and Zebaim on account of their misdeeds....1897.

Further on page 347 it records:

2514: Ordination of 'the Laws' on Mount Sinai..1490.
Now the smaller number deduced from the larger gives 407.

2514 - 2107 = 407

1897 - 1490 = 407 120

Omission No. 2

The Book of Genesis states:

> And Cain talked with Abel, his brother, and it came to pass when they were in the field, that Cain rose up against Abel, his brother, and slew him 121

The Samaritan. Greek, and other ancient translations describe it in these words:

> And Cain said unto Abel his brother, Rise let us go into the field, and it came to pass that they were in the field etc.

The phrase, “let us go in the field” is omitted in the Hebrew version. Home said on page 193 of vol. 2, of his commentary:

> This is present in the Samaritan, Greek, and Syrian versions, as well as in the Latin edition printed in Vulgate and Walton. Kennicott decided that it should be included in the Hebrew version. No doubt this is a good description.

Further on page 338 of the same volume he said:

> Sometimes the text of Greek version is more correct but it is not found in the current Hebrew translations. For example the Hebrew translations, printed or handwritten manuscripts, are defective with regard to this verse. And the translator of the English authorised version could not understand this verse. He therefore translated, ’and Cain talked to his brother Abel.’ This defect has been made up in the Greek version. This version became similar to the Samaritan, Latin, Syrian and Akola translations, and also to the two commentaries in the two Chaldean languages, and according to the sentence copied by Philo.

Adam Clarke said the same as was said by Home. This passage was included in the Arabic translation of 1831 and 1848.

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120 The left side numbers denotes Adam’s appearance on Earth while the rights number denotes the year before Christ

121 Gen. 4:8

Omission No. 3

The book of Genesis 7:17 of the Hebrew version contains:

> And the flood was forty days upon the earth.

The same sentence appears; in many Latin and Greek translations:

> And the flood was forty days and nights upon the earth. Horne said in his first volume:

The word "nights" ought to be added in the Hebrew version.

Omission No. 4

Genesis 35:22 in the Hebrew version reads as follows:

> And it came to pass when Israel dwelt in that land that Rueben went and lay with Bilhah, his father's concubine and Israel heard it.

The compilers of Henry and Scott said:

> The Jews admit that something from this verse has been certainly omitted. The Latin version has supplemented the words with, "he was evil in his sight," to compensate for the omission.

This is clear example of omission in the text as admitted by the Jews which is hardly surprising in view of their normal practice of changing their holy texts.

Omission No. 5

Horsley commenting on Genesis 44:5 said on page 82 of volume one of his commentary:

> At the beginning of this verse in the Greek translation the following sentence has been added, "Why hast thou robbed me of my measure."

According to him the above sentence was omitted in the Hebrew version.

Omission No. 6

The Book of Genesis chapter 50 verse 25 contains:

> And ye shall carry up my bones from hence.

The Samaritan, Latin and Greek translations and other old versions have it in these words:

> And ye shall carry up my bones with ye.

The words "with ye" have been omitted from the Hebrew version. Horne said:

> Mr. Boothroyd has inserted these omitted words in his new translation of the Bible and he has done right.

Omission No. 7

Exodus 2:22 contains:

> And she bare him a son, and he called his name Gershom [122] for he said, I have been stranger in a strange land.

The text of the Greek, Latin and other old translations is followed by the following additional statement:

> And a second time also she bare him a son and he called his name Eleazar, for he said the lord of my father helped me and saved me from the sword of Pharaoh.

Adam Clarke, quoting the above passage from the translations said on page 310 of volume one:

> Houbigant has included this passage in his Latin translation and claimed that the proper place of this passage was here, while none of the Hebrew versions, printed or manuscript, contains this. It is present in all the authentic translations.

Omission No. 8

The book of Exodus 6:20 says:

> And she bare him Aaron and Moses and Mary, their sister.

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122 Gershom in the Hebrew language signifies a stranger

The words ‘their sister’ have been omitted in the Hebrew version. Adam Clarke after reproducing the text of the Greek and Samaritan version said:

> Some great scholars think that these words were present in the Hebrew version.

Omission No. 9

Numbers chapter 10 verse 6 has:

> When ye blow an alarm the second time the camps that lie on the south side shall take their journey.

And at the end of this verse in the Greek version it says:

> When ye blow a third time then the camps that lie on the West Side shall take their journey. And when ye blow a fourth time then the camps that lie on the north side shall take their journey.

Adam Clarke said on page 663 of volume 1 of his commentary:

> The west and the north camps are not mentioned, but it seems that they used to make their journey at the blowing of an alarm. It proves that the Hebrew text at this place is defective. The Greek translations added the following sentence, “And when ye blow a third time the camps on the west side shall take their journey, and when ye blow a fourth time that are on the north side shall take journey.”

Omission No. 10

Job 42:17 says:

> So Job died, being old and full of days.

The Hebrew version ends at this sentence, while the Greek version contains the following additional sentence:

> He shall resume life a second time with those whom the Lord shall recover.

It has also been supplemented with short description of Job's genealogy and other circumstances. Calmet and Harder claim that this supplement is part of the revealed text. This opinion is favoured by Philo and Polyhistor. It was also

acknowledged by the people of Origen's time. Theodotion also included this supplement in his Greek translation. This proves that the Hebrew version has been distorted by the omission of the above supplement. Protestant scholars are, however, unanimous on the point that the above supplement is a later addition and not genuine. The compilers of Henry and Scott's commentary said:

> Apparently it is a forged description, though it was written some time before Christ.

We may be allowed to ask, if the above passage belongs to the period before Christ, how did the ancient Christians believe it to be the word of God right from the time of the Apostles up to the year 1500, because they acknowledged these translations as genuine, and claimed that the Hebrew version was distorted.

Omission No. 11

Psalm 14 of the Latin, Arabic, Ethiopic and Greek translations contains the following:

> Their threat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness, their feet are swift to shed blood. Destruction and misery are in their ways and the way of peace have they not known. There is no fear of God before their eyes.

The above description cannot be found in the Hebrew version. It is, however, found in Paul's letter to the Romans. Now either the Jews discarded it from the Hebrew version or the Christians added it in their translations to support Paul's description. In any case it is a distortion either in the form of an omission or in the form of an addition.

Adam Clarke said under his comments on the above verse:

> After this verse in the Vatican version of the Ethiopic translation and in the Arabic translation verses have appeared which are present in Paul's Letter to the Romans 3:13-18.

Omission No. 12

Isaiah 40:5 in the Hebrew version says:

> And the glory of the Lord shall berevealed, and all flesh shall see it together for the mouth of the Lord hath spoken it.

While the Greek translations contain these words:

And the glory of the Lord shall be revealed and all flesh shall soon see to the salvation of our God for the mouth of the Lord hath spoken it.

Adam Clarke quoting the above passage of the Greek translations said on page 785 of vol. 4 of his book:

I think that this passage is genuine.

He further said:

This omission in the Hebrew version is very old and even older than the Latin, Chaldean and Syrian translations. This passage is present in all the versions of the Greek translations. Luke also acknowledged it in chapter 3 verse 6 123. I possess a very old translation where this verse is missing.

Horne said in chapter 8 of vol. 2 of his book:

Luke 3:6 is written according to the Latin translation. Noth (Loth) included it in his translation of the book of Isaiah because he thought it was original,

The compilers of Henry and Scott suggested that:

It is essential to add the words “the salvation of our God” after the words “shall see”. Chapter 53 verse 10 of the Greek translation should he seen.

According to the above commentators the Hebrew text has been distorted by omitting the above verse and Adam Clarke thinks that this distortion is very old.

Omission No. 13

Adam Clarke said commenting on chapter 64 verse 5 of the Book of Isaiah:

I believe that the copier is responsible for the omission in this verse. This distortion is very old. Since the translators of the past were not able to comprehend the meaning of the verse was has been the case with their successors.

123 Luke quotes a passage from Isaiah where it is said ”and all flesh shall see it.”

Omission No. l4

Horne said in his commentary on page 477:

The Gospel of Luke has omitted a complete verse of chapter 11 from between verses 33 and 34. It is therefore necessary to add part of Matthew 24:36 or Mark 13:32 so that Luke may become similar to the other two Gospels.

Again he said in a marginal note:

All the scholars and commentators ignored this defect in Luke's text, until it was observed by Hales. The above shows clearly that a complete verse has been omitted by Luke which must be added to it. The verse according to Matthew is this: "But of that day and hour knoweth no man; no, not the angels of heaven; but my father only. "

Omission No. 15

Acts 16:7 says:

But the Spirit suffered them not.

Griesbach and Sholtz said that the correct text is:

But the spirit of Jesus suffered them not.

According to them the word Jesus was omitted. Later, this word was added to the text in the Arabic versions of 1671 and 1821.Now the text in these versions reads:

But the spirit of Jesus suffered them [124] not.

Omission No. 16

The Gospel of Matthew is not Matthew's. The present Gospel of Matthew which is ascribed to him, and happens to be the first Gospel, and is considered to be the earliest, was certainly not written by Matthew. The original Gospel written by him was destroyed long long ago. All the ancient Christians and a number of later scholars are unanimous on the point that the original Gospel of

124 The current English and Urdu translations also contain this word, while the oldEnglish version does not have it.

Matthew which was in the Hebrew language was destroyed because it had been distorted by some of the Christian sects.

The Christians do not possess any authority to prove its authenticity and indeed the name of its author is not yet known. Jerome, the most renowned and celebrated scholar among the ancient writers, admitted it. They have only conjectures with regard to its translator which obviously cannot be accepted as an argument. A book cannot he ascribed to a person simply on the basis of unsupported calculations. Now the claim made by Protestant scholars that Matthew, himself, translated it is not valid unless they present some acceptable argument to prove it. Now we will produce some witnesses to prove our claim. The Encyclopaedia Britannica vol.19 says:

> Every book of the New Testament was written in Greek except the Gospel of Matthew and the Epistle to the Hebrews. It is certain, on the ground of strong arguments that these two books were written in the Hebrew language.

Lardner stated in vol. 2 on page 119:

> Papias observed that Matthew had written his Gospel in Hebrew. Later on everyone translated it according to their own ability.

The above implies that there are many writers who have translated this Gospel. Now unless the writer of the present Gospel is definitely known and it is proved through irrefutable arguments that the writer was a man of inspiration, this book should not be, and cannot be, included among the revealed books. We do not even know the name of its translator let alone whether he was a man of inspiration. Further Lardner said on page 170 of the same volume:

> Irenaeus wrote that Matthew wrote his Gospel for the Jews in their language at the time when Paul and Peter were preaching in Rome.

Further he said on page 574 of the same volume:

> There are statements of Origen, first written by Eusebius, that Matthew gave the Gospel to the Jews in the Hebrew language; secondly that Matthew wrote his Gospel first for the Hebrews; thirdly that Matthew wrote the Gospel for the Hebrews who were waiting the birth of a man who was promised to the progeny of Abraham and David.

Again he said on page 95 of volume 4 that Eusebius had written that Matthew, after his sermons to the Hebrews who were deciding to go to other communities, wrote his Gospel in their language and gave it to them. And on

page 174 of the same volume he says that Cyril said that Matthew wrote the Gospel in the Hebrew language.

And on page 187 of the same volume he said:

> Epiphanius writes that Matthew wrote the Gospel in the Hebrew language. He is unique in using this language in writing the New Testament.

Further on page 439 he wrote:

> Jerome wrote that Matthew wrote the Gospel in the Hebrew language for believing Jews in a Jewish land. He did not combine the truth of the Gospel with the law.

Again on page 441 he said:

> Jerome noted in his list of historians that Matthew wrote his Gospel for believing Jews in the Hebrew script in the land of Jews. It is not yet proved that it was translated into Greek, neither is the name of its translator known. Besides, it must be noted that the copy of his Hebrew Gospel which was collected by Pamphilus with great labour is still present in the library of Syria. I obtained a copy of this Gospel with the help of the assistants in the district of ”Barya”. They also had this version with them.

Further he writes on page 501 of the same volume:

> Augustine said that out of the four Evangelists, only Matthew wrote his Gospel in the Hebrew language while the others wrote theirs in Greek.

And on page 538 of the same volume he said:

> Chrysostom writes that it is said that Matthew wrote his Evangel on the request of believing Jews in the Hebrew language.

And on page 1371 of volume 5 he writes:

> Isidore said that only Matthew out of the four evangelists wrote his Gospel in the Hebrew language while others wrote theirs in Greek.

Horne said in volume 4 of his commentary that:

> Bellarmine, Grotius, Causabon, Walton, Tomline, Cue, Hammond, Mill, Harwood, Owen, Calmet, Michaelis, Irenaeus, Origen, Cyril, Epiphanius,

> Chrysostom, Jerome and other ancient and modem writers have followed the view of Papias that this Gospel was written in the Hebrew language.

And by 'other' he refers to Gregory Nazianzen, Abed, Theophylactus, Euthymius, Eusebius, Athanasius, Augustine and many others who have been named by Watson and Lardner in their books. D'Oyly and Richard Mant's commentary contains the following:

> There was great controversy in the past over the question of the language in which this Gospel was originally written, but many of the ancient writers determined that Matthew had written his Gospel in the Hebrew language and this is therefore now an established point of view.

The compilers of Henry and Scott's commentary said:

> The disappearance of the Hebrew version was due to the fact that the Ebionites, who disbelieved the divinity of Christ, made changes in this version. Then after the fall of Jerusalem it disappeared.

Some writers think:

> The Nazarenes or the Jewish proselytes altered the Hebrew Gospels, and the Ebionites discarded many sentences from it. Eusebius quoted Irenaeus saying that Matthew wrote his Gospel in the Hebrew language.

Reuss observed in his Histoire de l' Evangile:

> Anyone who says that Matthew wrote his Gospel in Greek is wrong because Eusebius in his history and many other theologians of Christianity explicitly mentioned that Matthew wrote his Gospel in the Hebrew language, and not in Greek.

Norton has written a voluminous book in which he proved that the Pentateuch is not a genuine book and not the one written by Moses. He acknowledged the Evangel after admitting the presence of many distortions in the Gospels. This is why he is not very popular among the Christians. Since he is a Christian and has quoted many of the ancient writers, it is quite in order to quote at least one passage from him. He writes on page 45 of his book printed in1837 in Boston in a marginal note:

> People believe that Matthew wrote his Gospel in the Hebrew language, because all the ancient writers referring to this subject are all unanimous on this point. I leave aside the writers who are not considered authentic, and I

> assert that Papias, Irenaeus, Origen, Eusebius and Jerome admitted the fact that this Gospel was written in Hebrew. There is none among the ancients who say anything contrary to this. This is a great witness, indeed, because they, too, were as much prejudiced religiously as the people of modern times. Had there been any room for any doubt in what the ancients said, their opponents led by their prejudices, would have said that the Greek Gospel was the original Gospel and not a translation. We should not reject this ancient and unanimous witness, especially when it does not deprive us of anything. It is therefore necessary that we maintain the belief that Matthew wrote his Gospel in the Hebrew language. Up to this day I could not find any objection calling for research on this subject. On the contrary I have found valuable witnesses among the ancients to the effect that the Hebrew version of this Gospel, be it genuine or distorted, was with the Christians who were of Jewish race.

The above statements unambiguously prove that Matthew wrote his Gospel in the Hebrew language and in Hebrew script. The ancient writers are unanimous on this point. Their opinion in this matter is final as was acknowledged by D'Oyly and Richard Mant. They also admitted that the Hebrew version was in existence up to the time of Jerome. It is also clear from the above that the name of its translator is not yet known. Horne, in spite of admitting the above opinion, said that it is most probable that Matthew wrote it in two languages, in Hebrew and in Greek. This is unacceptable because he has not produced any authority for his assumption.

The opinion of the ancients is also strengthened by the fact that Matthew was one of the Apostles who was an eye-witness of Christ's life and a direct listener to him. Now had he been the author of the present Gospel there must have been an indication somewhere in the Gospel that he is relating his won observations. He would have used the first person somewhere in the Gospel for himself as was the practice of the ancients. The Apostles used the first person for themselves which is evident from the letters that are included in the New Testament, indicating that they are written by them.

Have you not seen the writings of Luke. He wrote his Gospel and the Book of Acts up to chapter 19, through what he heard from others. He uses the first person when referring to himself. For instance when he accompanies Paul on his journeys and writes those circumstances in chapter 20 he refers to himself in the first person. If anyone refutes this by referring to the Pentateuch and the Gospel of John, we would simply say that these two books are of doubtful authenticity [125] as we have shown in the first part of this book. The obvious cannot be denied unless there is a strong argument against it. We also understand from the

125 That is if they claim that Moses has not used to first person for himself in the Pentateuch, we would say that on the basis of sound arguments we do not acknowledge that the present Torah was written by Moses.

statement of the compilers of Henry and Scott that this Gospel, in the early period of Christianity, was not considered to be authentic. In that period the Christians were in the habit of changing the texts of their sacred books, (as we have seen earlier). Now when the original text could not be saved from distortions, how can one believe that a translation whose author is not even known can have remained unchanged? Faustus, the celebrated scholar of the Manichaeans, said:

> The Gospel which is ascribed to Matthew is not his writing.

Professor Germain said:

> The whole of this Gospel is false.

This Gospel was with the Marcionites but the first two chapters were missing from it. They think that these two chapters were added to it later. The Ebionites are of the same opinion. The Unitarian scholars and Father William have rejected both these chapters.

Omission No. 17

Matthew 2:23 contains:

> And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets. He shall be called a Nazarene.

The words, ”which was spoken by the Prophets” in the above is one of the famous errors of this Gospel, because it is not found in any of the known books of the Prophets. We would say what the Catholic scholars have said in this matter, that this was present in the books of the Prophets but the Jews, out of their enmity to the Christians, removed all those passages. This is another example of omission; that a certain sect should destroy holy books simply for personal reason. Manfred, a Catholic scholar, wrote a book called The Questions of the Question printed in London in 1843, in which he said:

> The books which contained this description (quoted by Matthew) have been destroyed, because in any of the present books of the Prophets we do not find the statement that Jesus would be called ‘Nazarene.’

Chrysostom said in volume 9 of his book:

> Many books of the Prophets have disappeared not because the Jews carelessly lost them, but rather because out of their dishonesty and perversion they burnt these books to ashes.

This statement is very near to the truth. We must keep in mind what Justin said in his polemic against Trypho:

> The Jews excluded many books from the Old Testament so that the New Testament would appear not to conform with the Old Testament. This shows that many books have been destroyed.

The above leads us to conclude firstly, that the Jews have destroyed many books of the Prophets and secondly, that it was easy to distort holy texts in the past. We have seen that by their burning these books they completely obliterated their existence. In view of their dishonest attitude towards their holy books it is just possible that they might have changed the texts of their books which they thought could be helpful to the Muslims.

Omission No. 18

Matthew 10:11 contains:

> And Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon.

This shows that Jeconiah and his brothers are the sons of Josiah and that they were born at the time of their exile to Babylon. All the information given here is erroneous. Firstly because Jeconiah is the son of Jehoiakim, son of Josiah, that is, he is the grandson of Josiah and not his son. Secondly Jeconiah had no brothers. His father however had three brothers. Thirdly because Jeconiah was not born at the time of exile to Babylon, he was eighteen years old at the time of exile. Adam Clarke said:

> Calmet has suggested that the eleventh verse should be read thus: 'Josiah begat Jehoiakim and his brethren and Jehoiakim begat Jechoniah about the time they were carried to Babylon.'

The above implies that Calmet has suggested the addition of the name of Jehoiakim in the verse, in other words this name has been omitted from this verse. Even then the third objection remains unanswered.

We have produced almost a hundred examples of distortions in the form of alterations, additions and omissions in the above three sections. There are many more examples of such distortions in the Bible which we have not produced

here to avoid making the present work unnecessarily long. This much is more than enough to prove the presence of distortion in the Bible in all the three forms: alteration, addition, and omission.

REFUTATION OF MISLEADING PROTESTANT STATEMENTS REGARDING THE AUTHENTICITY OF THE BIBLICAL TEXT

At the beginning of this section we should point out that misleading statements are often made by the Protestant scholars to misguide the general reader with regard to the authenticity of the Christian text. We intend to provide our readers with answers to five out of many such attempts to mislead.

First Contention

Protestant scholars sometimes try to convince people that the claim of distortion in the Bible is made only by the Muslims and that no such claim is made by anyone else. The fact is that the ancient and later writers of both the Jews and the Christians have claimed the presence of distortions in the Bible more frequently than the Muslims. Before producing witnesses to prove our claim we must mention particularly two terms which are frequently used in their books about the history of the holy books. The two words are 'errata', and 'various readings' (variations in reading). Horne said on page 325 of vol. 2:

> The best difference between 'errata', an error of a copier, and 'various readings', a variation in the text, is that described by Michaelis who said, 'When there is difference between two or more descriptions only one of them can be true; the rest will be either deliberate distortion or an error of the copier. It is really difficult to separate right from wrong. If there remains any doubt, it is called variation of the text, and when we are certain that the copier has written it wrong we call it 'errata.'

In short there is no great difference between the two terms. A variation in the text is nothing but distortion according to generally accepted terminology. Now any admission to the presence of such variations would obviously be an admission to the presence of distortion. According to the findings of Mill the number of such variations in the text of the Bible is thirty thousand, and according to Gricsbach it is one hundred and fifty thousand and according to Sholtz the number of such variations is innumerable and unknown.

The Encyclopaedia Britannica under the entry, "Scripture", in vol. 19 includes the statement of Wettstein that the number of such variations in the Bible is one million. With the above in mind, we now proceed to reproduce the opinions of many varied authentic sources regarding this matter.

Observations of Non-Christian Scholars

Celsus was a great pagan scholar of the second century who wrote a book refuting Christianity. A famous German scholar Eichhorn reproduced the following statement of Celsus:

> The Christians have changed their Gospels three or four times to the extent that the contents of the Gospels have become distorted.

This is clear evidence coming from a non-Christian scholar, confirming the deliberate distortions made in the Gospels. There are people in European countries who do not believe in prophet-hood and divine revelation. If we were to try and collect their statements with regard to the distortions it would require a separate volume. We confine ourselves to the presentation of only two. Anyone curious to know more should refer to their books which are easily available all over the world. One of their scholars, Parker said:

> The Protestants claim that the Old and the New Testaments have been preserved and protected from the slightest damage through an eternal and everlasting miracle, but this claim is not strong enough to stand against the great army of variations present in the Bible. The number of these is not less than thirty thousand.

He seems to have based his remark on Mill's findings. He avoided other statements which describe this number as being up to one million. The author of *Ecce Homo* printed in London in 1813 said in the supplement to his book:

> This is the list of the books which are ascribed to Jesus by the ancient Christians. Some of them are attributed to the Disciples and other follower":

The Books of Jesus

The books that are ascribed to Jesus are seven in number.

1. The letter that was written to Achars, King of Odessia.
2. Epistle of Peter and Paul.
3. The book of Parables and Sermons.
4. The Psalms, a collection of his cryptic teachings to the disciples and followers.
5. The book of Jugglery and Magic.
6. The book of Jesus and Mary.
7. The Epistle that fell from heaven in the 6th century AD.

The Books of Mary

The books that are ascribed to Mary are eight in number.

1. Her letter to lgnatius.
2. Her letter to Siciliane.
3. The Book of Mary.
4. The biography of Mary and her Sayings.
5. The book of Christ's miracles.
6. The book of questions put to her by the elders and the young.
7. The book of Solomon's ring.

The Books of Peter

The books ascribed to Peter are eleven in number.

1. The Gospel of Peter.
2. The Acts of Peter.
3. The Revelation of Peter I.
4. The Revelation of Peter 11.
5. His Epistle to Clement.
6. The discourse of Peter and Epian.
7. The Teaching of Peter.
8. The Sermon of Peter.
9. The Mode of Peter's Prayer.
10. The book of Peter's travels.
11. The book of Peter's inferences.

The Books of John

The books ascribed to John are nine.

1. The Acts of John.
2. The Gospel of John.
3. The book of John's travels.
4. The sayings of John.
5. His Epistle to Andrew.
6. The book of Mary's death.
7. The story of Christ and his descent from the cross.
8. The Apocryphon of John.
9. The Book of John's prayers.

The Books of Andrew

The books ascribed to Andrew are two.

1. The Gospel of Andrew.
2. The Acts of Andrew.

The Books of Matthew

The books ascribed to Matthew are two.

1. The Gospel of Childhood.
2. The Mode of Matthew's Prayers.

The Books of Philip

There are two books ascribed to Philip.

1. The Gospel of Philip.
2. The Acts of Philip.

There is also the Gospel of Bartholomew, ascribed to the Disciple Bartholomew.

The Books of Thomas

The books that are ascribed to Thomas are five.

1. The Gospel of Thomas.
2. The Acts of Thomas.
3. The Gospel of Christ's childhood.
4. The book of Thomas's travels.
5. The book of Thomas's revelation.

The Books of James

The books ascribed to James are three.

1. The Gospel of James.
2. The book of James.
3. The book of of James's travels.

The Books of Matthias

There are three books ascribed to Matthias who is said to have been admitted among the disciples.

1. The Gospel of Matthias.
2. The traditions of Matthias.
3. The acts of Matthias

The Books of Mark

The books that are a scribed to Mark are three.

1. The Gospel of Egyptians.
2. The Prayers of Mark.
3. The Book of Pishan Barhas.

The Books of Barnabas

Barnabas was a disciple of the Apostles, a descendant of Levi. His name was Joseph, and was called Barnabas because he sold his farm gave the money to the Apostles for preaching. The word signifies 'son of guidance'.

There are two books ascribed to Barnabas.

1. The Gospel of Barnabas.
2. The Epistle of Barnabas.

The Gospel of Theodotion is ascribed to Theodotion

The Books of Paul

The number of books ascribed to Paul, apart from those included in the New Testament, is fifteen.

1. The Acts of Paul.
2. The Acts of Thecla.
3. The Epistle to the Laodiceans.
4. The Third Epistle to the Thessalonians.
5. The Third Epistle to the Corinthians.
6. The Epistle of the Corinthians to Paul and his reply to them.
7. His Epistle to the lonians and their reply to him.
8. The Apocalypse of Paul.
9. The Second Revelation of Paul.
10. The Vision of Paul.
11. The Ascent of Paul.
12. The Gospel of Paul.
13. The Sermon of Paul.
14. The book of Spells of Serpents.
15. The book of Acts of Peter and Paul.

The author of *Ecce Homo* also said:

> When the falsity of the Gospels, the Revelations, and the Epistles is so evident, how can it be ascertained that the genuine books are those which are acknowledged by the Protestants, especially with the fact in mind that even these books also had many alterations and additions before the invention of printing machines. The difficulties are really serious.

Observations of Heretical Christian Scholars

The Christian sect of the Ebionites belongs to the time of Paul and flourished in the first century. The Ebionites strongly opposed Paul and considered him an apostate. Although they acknowledged the Gospel of Matthew they claimed that the present Gospel, attributed to Matthew by the followers of Paul, is quite different from the original Gospel. They also claimed that the first two chapters of the Gospel did not belong to it. According to them these two chapters and many other verses of this Gospel were later additions. The famous historian Bell said with regard to these people:

> This sect acknowledged only the Pentateuch of the Old Testament and despised the names of David, Solomon, Jeremiah and Hezekiel. They

accepted only the Gospel of Matthew from the New Testament but they changed even this Gospel in many places and excluded its first two chapters.

Similarly the Marcionites were one of the ancient sects of Christianity. They rejected all the books of the Old Testament and denied their being divinely revealed. Likewise they disacknowledged all the books of the New Testament except the Gospel of Luke and the ten epistles of Paul. This gospel, too, was considered by them to be different from the one we know today. The historian Bell said:

> This sect used to reject all the books of the Old Testament and only accepted the Gospel of Luke from the New Testament and even of this Gospel they used to reject the first two chapters. They also accepted the ten epistles of Paul but rejected many parts that they did not like in these letters.

Lardner showed in volume 8 of his commentary with regard to alterations made by this sect that they rejected many parts of the Gospel of Luke. The parts of Luke's Gospel which were distorted or omitted by this sect are the first two chapters, the event of the Christ's baptism by John, the genealogy of Jesus in chapter 3, the tempting of Jesus by Satan, his entry into the temple, his reading the book of isaiah in chapter 4, verses 30, 31, 32, 49, 50 and 51 of chapter 11, the words "but the sign of Jonas, the prophet," verses 6, 8 and 20 of chapter 12, verses 1-6 of chapter 13, verses 11-32 of chapter 15, verses 31. 32 and 33 of chapter 18, verses 28-46 of chapter 19, verses 9-18 of chapter 20, verses 8, 21 and 23 of chapter 21, verses 16, 35, 36, 37, 50, 51 of chapter 22, verse 43 of chapter 23, and verses 26 and 28 from chapter 24. The above details were given by Epiphanius. Dr. Mill added that they also omitted verses 38 and 39 of chapter 4. In volume 3 of his commentary Lardner quotes, through Augustine, the words of Faustus, a great scholar of the Manichaeans in the fourth century:

> Faustus says: I totally refute the things that your forefathers have deceitfully added in the New Testament, marring its beauty, because it is an established fact that the New Testament was neither written by Christ nor by his Disciples. The author is an unknown person, who has attributed his work to the Disciples fearing that people would not accept him as an eye-witness of these accounts. Thus he defamed the Disciples by writing books that are full of errors and contradictions.

It can be said without fear of denial that the above scholar, even though he belongs to a heretical sect, is absolutely correct in his above three claims. We have already reproduced Norton's opinion regarding the falsity of the Pentateuch and his claim that the present Gospel of Matthew is not in fact the

original book written by him, but only a translation which has itself been altered and distorted.

The above is enough to have an idea of the views of non-Christian scholars and those of Christians who are considered heretics by the majority of other Christians.

Observations of Christian Theologians

We reproduce below the opinions and statements of celebrated and widely trusted scholars and theologians of the Christian world.

Observation No. 1: Adam Clarke

Adam Clarke said on page 369 of vol. 5 of his commentary:

> It is customary that the number of the writers on the lives of great men has always been large. The same is true of Jesus and the Apostles; that is to say the number of narrators of their lives is also great but many of the statements they make are erroneous. They used to write fictional events as if they were facts. They also made mistakes, deliberate or accidental, in other descriptions, especially the historians of the land where Luke wrote his Gospel. For this reason the Holy Spirit imparted appropriate knowledge to Luke so that the faithful might know the true accounts.

This gives us to understand that prior to Luke's Gospel there were many false gospels present replete with errors and mistakes. The above statement is a plain admission of the dishonesty of their authors. His words that they made deliberate or accidental mistakes is enough evidence of this fact.

Observation No. 2: The Apostle Paul

In his Epistle to the Galatians Paul said:

> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another but there be some that trouble you, and would pervert the gospel of Christ [126]

The above statement of Paul brings out three important facts, firstly that there was a gospel called the Gospel of Christ in the time of apostles; secondly that there was another gospel that was different and contrary to the Gospel of Christ; and thirdly that there were some people who wanted to distort and change the Gospel of Christ, even in the time of Paul, not to speak of

126 Gal.1:5,6

subsequent periods when there was nothing left of this Gospel but its name. Adam Clarke under his comments on the above verse said in vol. 6 of his commentary:

> It is established that many minor gospels had become common in the early centuries of Christianity. The abundance of such false and incorrect accounts led Luke to write his Gospel. We read about more than seventy such gospels. Some parts of these gospels are still in existence and available. Many such gospels were collected and published in three volumes by Fabricius. Some describe the obligatory nature of the laws of Moses, the validity of circumcision and imperativeness of the Gospel.

The above implies that many spurious gospels were present before the compilation of the Gospel of Luke and Paul's letter to Galatians. It also proves that Paul referred to a properly compiled Gospel and not to the meanings that he had conceived in his mind, as sometimes is contended by the Protestants.

Observation No. 3: The Gospel of Christ

The fact that a gospel called the Gospel of Christ existed in the time of the Apostles is certainly true and was also testified to by Eichhorn and many other German scholars. Similarly scholars like Leclerc, Grabe, Michael, Lessing, Niemeyer and Marsh also agree with this opinion.

Observation No. 4: Another Statement of Paul

In his Second Epistle to the Corinthians Paul said:

> But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
> For such are false apostles deceitful workers, trans-forming themselves into the apostles of Christ [127]

The above statement of Paul is a clear admission of the fact that there were many false apostles present in his time. Adam Clarke under his comments of this verse said:

They falsely claimed to be the Apostles of Christ while in fact they were not apostles. They used to deliver sermons and take pains in worship but they aimed at nothing but their personal interests.

We read the following in the First Epistle of John:

127 II Cor. 11:12.13

> Beloved, believes not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world 128

John too joined Paul in admitting the presence of false prophets in their time. Adam Clarke made the following comments on this verse:

> In the past every teacher used to claim that he received inspiration from the Holy Ghost, because every true prophet received inspiration. The word 'spirit' at this place signifies the man claiming that he was under the effect of the spirit. Put them therefore to test. Such preachers should be examined with arguments. His phrase 'many false prophets' refers to those who were not inspired by the Holy Ghost especially from among the Jews.

The above is enough to show that there were many false claimants to prophethood at that time.

Observation No. 5: The Pentateuch

In addition to the five known books of the Pentateuch there are six more books that are similarly attributed to Moses. These are:

1. The Book of Revelation.
2. The Small Book of Genesis.
3. The Book of Ascension.
4. The Book of Mysteries.
5. The Book of Testaments
6. The Book of Confession.

The second of the above books existed in the fourth century in Hebrew and Jerome and Cedrenus quoted from it in their books Origen said:

> Paul copied from this book in his letter to the Galatians 5:6. Its translation existed up to the sixteenth century. The Council of Trent declared it false in that century and it continued to be considered so from that time on.

It is surprising that they can acknowledge a certain book as authentic revelation and then, after using it for centuries, suddenly stop liking it and declare it to be false. The holy books are treated by them just like political decisions, being changed at their whim. The third of the above books was similarly acknowledged by the ancients. Lardner said on page 521 of the second volume of his commentary:

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128 I John 4: 1

> Origen claims that Judah copied verse 9 of his letter from this book.

This book is also considered as false like all other books in the list, but it is strange that passages borrowed from these books and inserted into the present book still continue to be considered as revealed. Horne said:

> It is thought that these false books were forged quite near the beginning of Christianity.

This scholar has blamed the people of the first century for this forgery.

Observation No. 6: Mosheim's Admission

The historian Mosheim said on page 65 in vol. 1 of his *History* printed in 1832 under his description of the scholars of the second century:

> Among the followers of Plato [129] and Pythagoras [130] it was considered not only admissible but also creditable to tell a lie and deceive others in the cause of truth. As is understood from the ancient books, the first to indulge in this practice were the Jews of Egypt, in the time before Christ. This unholy act was later on borrowed by the Christians, a fact which is clear from the many books that were falsely attributed to great personalities.

We can understand from this why a great number of false books were written and falsely attributed to others in the name of, and in the cause of, truth and religion.

Observation No. 7: Watson and Eusebius

Eusebius said in chapter 18 of the fourth volume of his *History:*

> Justin the Martyr related many of the prophecies of Christ and claimed that the Jews excluded them from the Holy Scriptures.

Watson also said on page 32 vol. 2 of his book:

> I have no trace of doubt about the passages that Justin quoted in his polemic against a Jew, that, in the time of Justin and Irenaeus, they were part of the Hebrew and Greek versions of the Bible, while today they no longer exist. Especially the text that Justin claimed was part of the Book of

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129 Plato, the famous Greek philosopher and the teacher of Aristotle. His book Democracy and Politics are famous (430 ? 347 BC).

130 Pythagoras, a Greek philosopher known as the father of mathematics

Jeremiah. Sylbergius in his annotation of Justin, and Dr. Grabe in his annotation of Irenaeus, pointed out that this prophecy was before Peter when he wrote the text of chapter 4 verse 6 of his epistle.

Horne said on page 62 of the fourth volume of his commentary:

> Justin proved that Ezra said to the people, "The Passover is the feast of our Lord, the Saviour. If you keep the Lord superior to the Passover and keep your faith in him, the earth will flourish for ever. If you do not hear and do not keep faith in him you will be ridiculed by other nations."

The above statements are enough to prove that Justin blamed *the Jews* for excluding many of the prophecies about Jesus from the Holly Books, and that this claim is also supported by other scholars. These prophecies were part of the holy books at the time of Irenaeus and Justin while they are no longer there today. According to Watson the distortion of the holy books is proved because of the additions in the Hebrew and Greek versions.

Observation No. 8: Lardner

Lardner observed on page 124 of the fifth volume of his commentary:

> At the time when Anastasius reigned in Constantinople he ruled that the Holy Gospels were not correct since their authors were not known so they were corrected a second time.

The above implies that up to the time of the above emperor the authenticity of the Gospels was doubted, otherwise he would not have ordered them to be corrected on the ground that their authors were not known. He believed them to be inspired books and therefore tried to remove the contradictions found in them. This also disproves the claim of the Protestants that no ruler or king of any time ever intruded in to the affairs of the Church.

Observation No. 9

It has been pointed out earlier in this book that Augustine and other ancient Christians used to blame the Jews for distorting the Pentateuch in order to invalidate the Greek translation, because of their enmity towards the Christians. Hales and Kennicott also supported this view. Hales proved the authenticity of the Samaritan version with irrefutable arguments. Kennicott said that the Jews made deliberate alterations to the Pentateuch and opposed the view that the Samaritans changed it.

Observation No. 10

Kennicott proved the authenticity of the Samaritan translation and many scholars have said that his arguments are infallible and correct. They believe that the Jews changed it out of their enmity towards the Samaritans.

Observation No. 11

We have already pointed out earlier that Adam Clarke openly admitted that the historical books of the Old Testament had been changed in many places and that it would be useless to try to find any explanation for the changes.

Observation No.12

We have shown earlier in this book that Adam CIarke adopted the view that the Jews changed the Hebrew and the Greek texts at chapter 64 verse 2 of the Book of Isaiah and that such distortions are also found at some other places.

Observation No. 13

As we have pointed out earlier Horne admitted that twelve verses in the books of the Old Testament were changed by the Jews.

Observation No. 14

We have shown earlier that the Catholic Church is unanimously agreed on the authenticity of the seven apocryphal books we listed. My also acknowledge the Latin translation as being inspired and genuine.

Protestant theologians, on the other hand, claim that those books have been distorted and should be rejected. They also claim that the Latin translation underwent innumerable alterations and additions and from the fifth to the fifteenth century and that the copiers of this translation took great liberties with it. They in inserted many sentences from one book of the Old Testament into another and included the marginal notes in the main text of the book.

Observation No. 15

As has been already stated, Adam Clarke, following the example of Kennicott, adopted the opinion that in the time of Josephus the Jews intended to “enhance the beauty of the books by including spurious prayers, new episodes and songs”. For example from the Book of Esther, the episode relating to wine, women and truth was added to the Books of Ezra and Nehemiah, now known as

the First Book or Ezra. The song of the three children was added to the Book of Daniel and there are many more examples.

These alterations, additions and other changes in the sacred books, made in the name of refinement, are enough to show that such changes were not objectionable to the Jews. They made as many changes as they liked as is clear in the light of the statement we quoted in observation No. 6 above which allowed them religiously to make changes in the sacred books for the cause of the truth.

Observation No. 16

We have already cited the statement of Adam Clarke with regard to the live books of the Pentateuch where he admitted that the majority of Christian scholars think that the Samaritan Version of the Pentateuch is the most correct of all the versions.

Observation No. 17

It has been already shown that the supplement which is found at the end of the book of Job of the Latin translation is false and spurious according to the Protestants, while, in fact, it was written before Christ, was a part of this translation in the time of the Apostles and was held to be genuine by the ancients.

Observation No. 18

We have already quoted the statement of Chrysostom witnessing that the Jews had lost or destroyed many books out of their dishonesty and carelessness and that some of them were destroyed and burnt by them. This view is upheld and acknowledged by the Catholics.

Observation No. 19

Horne said in the second volume of his commentary with regard to the Greek translation:

> This translation is very old. It was considered authentic and was very popular among the ancient Christians. It was recited in the churches of both groups. The Christian elders, both Latins and Greeks, all copied from this version. Every subsequent translation acknowledged by the Christian Churches, save the Syrian version, has been prepared from this version. For example, the Arabic, the Armenian, the Ethiopian, and the old Italian and

Latin translations, which were in vogue before Jerome. And this is the only translation which is taught up to this day in Greek and Eastern Churches.

Further he said:

According to our opinion, this was translated in 285 or 286 BC.

He also added:

It is an obvious argument, proving the great popularity of this translation, that the authors of the New Testament quoted many sentences from this it. The Christian elders of the past, with the exception of Jerome, had no knowledge of the Hebrew language. In copying the texts, they followed only the people who wrote the books with inspiration. Although they enjoyed the status of great renovators of Christianity they did not know Hebrew which is the basic source of all the sacred books. They put their trust in this translation and acquired deep knowledge of it. The Greek Church held it as a sacred book and had great esteem for it.

Again he said:

This translation continued to be recited in the Greek and Latin churches and was referred to for authenticity. It was also greatly trusted by the Jews and they recited it in their synagogues. Later, when the Christians started to derive their arguments against the Jews from this translation, the Jews commenced their criticism against it and said that it was not in accordance with the Hebrew version and that many verses from this translation had been removed at the beginning of the second century. They adopted Aquila's translation in its place. As this translation remained in vogue among the Jews up to the end of the first century and was equally used by the Christians, there were many copies of it. This translation too, was corrupted by the copiers and scribes by the inclusion of marginal notes and explanatory remarks in the main text. Ward, the great scholar of the Catholics, remarked in his book printed in 1841 (page 18): ”The heretics of the East have distorted it.”

The above statement of a great Protestant scholar is enough to confirm that the Jews deliberately changed the Pentateuch and that they distorted it out of their enmity towards the Christian faith, as is admitted by him in his statement. This leaves no room for denial. The same is admitted by Catholic scholars. This implies that both the Protestants and the Catholics have admitted the presence of deliberate distortion’s in the Pentateuch. Now, in the light of the above admission, we may be allowed to ask what there is to assure us that the Jews

might have not changed the Hebrew version which was with them especially when it was not known to the Christian world.

When the above translation, which continued to be in vogue up to the fourth century and was recited in all the Eastern and Western churches, was so daringly changed without fear of censure from other people or punishment from God what was there to stop them from changing the Hebrew version when they had nothing to fear? It makes no difference if this distortion was made by the Jews out of their animosity to the Christian faith, which is the view of Adam Clarke and Horne, in spite of all his partiality, and which is also acknowledged by Augustine, or due to their enmity towards the Samaritans as was decided by Kennicott, or because of their antagonism towards each other. Deliberate manipulation also occurred at the hands of believing Christians simply out of opposition to other Christians who, in their opinion, were not correct. They did it only to spread the "truth". They had religious permission to modify the sacred texts for religious reasons.

The Witness of a Jewish Scholar Converted to Islam

A Jewish scholar embraced Islam in the period of Sultan Bayazid of Turkey 131 He was given the Islamic name Abdu's-Salam. He wrote a booklet named *Risalatu'l-Hidayah* (The Book of Guidance) repudiating the Jews. In the third section of this book he said:

> The most celebrated of all the commentaries on the Pentateuch (Torah) is the one known as the Talmud, which was written in the period of Ptolemy who reigned some time after the period of Nebuchadnezzar. This commentary contains the following story. It happened that once Ptolemy asked some Jewish scholars to bring the Pentateuch into his presence. The scholars were frightened, because the king disbelieved in some of its injunctions. Seventy scholars gathered together, and what they did was change those things that he did not believe in. Now when they admit to having done this, how can one trust a single verse of such a book?

In the presence of the statement of the Catholic scholar who said that the heretics of the East changed the translation which was in vogue in the churches of the East and the West and was followed by the Catholic churches up to as late as 1500, as is pointed out by Horne, the Catholics cannot save themselves from the accusation of the Protestants that they, the Catholics, have changed the Latin translation which was in vogue in their Church. Do the Catholics have any way to refute this claim?

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131 Sultan Bayazid of Turkey, son of the famous caliph Mohammad, the conqueror (reigned from 1482 to 1512 AD)

Observation No. 20

The Rees Encyclopaedia, under the entry of 'Bible' in vol. 4, contains this statement:

> Presenting the arguments in favour of those versions of the Old Testament that were written from 1000 to 1400, he said that all the versions written in the seventh and the eighth centuries had been destroyed by the order of the Jewish Council because they were contrary to their own versions. In view of this event Watson also said that the versions which were compiled six hundred years ago are not available and the versions written seven hundred or eight hundred years ago, do not exist al all.

This admission coming from Dr. Kennicott, the most trusted author in respect of the books of the Old Testament, should be noted. We are quite sure of the fact that the extirpation of the early versions under the orders of the Jewish Council must have happened two years after the appearance of the Holy Prophet Muhammad. This implies that even at the time of the appearance of the Holy Prophet their sacred books were in a condition, and the environment such, to allow distortions and alterations to be made in them. In fact it was always possible prior to the invention of the printing press. Even after the appearance of printing machines, they made alterations in the text of their books, for we have shown earlier in this chapter that Luther's translation was changed by his followers [132]

Observation No. 21

Horsley said in his commentary (vol. 3, page 282) in his introduction to the book of Joshua:

> It is quite definite and beyond all doubt that the sacred text has been distorted. It is evident from the incompatibilities found in various versions. Only one out of many contradicting statements can be true. It is almost certain that sometimes the worst kind of descriptions have been included in the printed text. I could not find any argument to support the claim that the distortions found in the single book of Joshua exceed the distortions found in all the books of the Old Testament.

He also said on page *275* of the same volume:

132 A comparison of Deuteronomy 33:2, in the Urdu version printed in 1958 with any other translation prior to it will sufficiently prove this claim

It is absolutely true that the copies of the Hebrew version possessed by the people after the invasion of Nebuchadnezzar, or even a little before it, were more defective than the ones that appeared after the correction of Ezra.

Observation No. 22

Watson said on page 283 of volume 3 of his book:

Origen complained about these differences and tried to attribute them to various causes like the negligence of the copiers, and the carelessness and ill-intention of the scribes.

Observation No. 23

Adam Clarke, in the introduction to the first volume of his commentary, said:

There were innumerable versions of the Latin translation before Jerome some of which contained serious distortions and had passages alarmingly contradictory with each other, as Jerome had been proclaiming.

Observation No. 24

Ward admitted on pages 17 and 18 of his book printed in 1841:

Dr. Humphrey has pointed out on page 178 of his book that the whims of the Jews have so much distorted the books of the Old Testament that it is easily noticed by readers. He added that the predictions concerning Christ were totally eliminated by the Jews.

Observation No. 25

Philip Guadagnolo, a priest, wrote a book named *Khaylat* in refutation of the book written by Ahmad Sharif son of Zain'ul-'Abidin Isfahani printed in 1649. He observed in part 6:

Great distortion is found in the Chaldean version, particularly in the book of Solomon Rabbi Aquila, known as Onqelos, who copied the whole of the Pentateuch. Similarly the Rabbi son of Uziel copied the Book of Joshua, the Book of Judges, the Books of Kings, the Book of Isaiah and those of other Prophets. And Rabbi Joseph, the blind, copied the Psalms and the Books of Job, Ruth, Esther and Solomon. All these copiers distorted the text of these books. We Christians preserved them, so that the blame for distortion must

be laid at the door of the Jews, though we do not believe those false descriptions.

Observation No. 26

Horne said on page 68 of volume 1 of his book:

> We must acknowledge that there are verses Present in the Pentateuch which are later additions.

Further on page 445 of volume 2 he observed:

> There is a lesser number of distorted places in the Hebrew version.

This number is nine as we have already pointed out

Observation No. 27

A petition was submitted to King James I complaining that the psalms included in the book of prayer were incompatible with those found in the Hebrew version. They are different from the Hebrew version in having additions, omissions and alterations in not less than two hundred places.

Observation No. 28

Carlyle remarked:

> The English translators have distorted the sense, obscured the truth, misguided the ignorant and confused the simple text of the books. They prefer darkness to light and falsehood to the truth.

Observation No. 29

Broughton, one of the members of the Church council, suggested that there should be a new translation. According to him, the current translation was full of errors. He declared before the Church that the famous English translator had distorted the text in as many as eight thousand four hundred and eighty places, that he was responsible for making people convert to other faiths, and that he deserved eternal Punishment in the fires of Hell.

Observations nos. 27, 28 and 29 have been borrowed from Ward's book which contains many more such statements.

Observation No. 30: Horne's View Of Biblical Distortion

Horne explained causes for the presence of the various readings found in the books of the Bible in chapter eight of volume 2 of his book. He said that there are basically four causes of distortion, which are as follows:

The First Cause:

As a result of the copier's mistake or oversight which includes the following possibilities:

The copier wrote by dictation and at places where he could not understand it properly neglectfully recorded it according to his own understanding.

The similarity of the Hebrew and Greek letters confused the copier and he wrote the one in place of the other.

The copier might have mistaken the signs written above the letters for the letters themselves and included them in the text or misunderstood the text and wrongly made corrections in it.

In the process of writing, the copier realised his error quite late in the process. He did not wish to cancel what he had written and now included what had been omitted without changing what he had already written.

The copier forgot to write something and then, realising what had happened, he included what he had omitted earlier, shifting the passage from one place to another.

The copier overlooked the line he was writing and wrote the next line in its place thus omitting a portion from the text.

The copier misunderstood an abbreviation and elucidated it according to his own understanding.

The main cause of the presence of various readings is the ignorance and carelessness of the copiers who also inserted the marginal notes into the main text through their ignorance

The Second Cause

The second cause of the variation in readings was the shortcomings and deficiencies of the original copy from which the copier prepared a new copy. This too, might have occurred in many forms. For instance, the signs of the letters might not have been completely legible and could not therefore be recorded or the letters of one page might have soaked through the page and become imprinted on another page and then have been taken as part of that page. Sometimes all omitted sentence was written in the margin without any sign and the copier, not knowing where to write it, included it in a wrong place making the text inconsistent.

The Third Cause:

The third cause of various readings of the texts is the correction of certain words based on the assumptions of the copier. This also might have happened in many ways. Sometimes the copier misunderstood the correct text as being defective or grammatically incorrect while it was not wrong being rather the mistake of the author himself. Sometimes the copier not only corrected the text grammatically but also refined its language or omitted words that he thought were not needed or excluded one or more synonyms that, in his opinion, had no distinct meanings to convey.

The most frequent occurrence is of additions in the text caused by mixing the text with the sentences written against them in the margin. This kind of distortion is particularly noted in case of the Gospels and also accounts for the abundance of additions found in the epistles of Paul, so that the passages he borrowed from the Old Testament might accord with the Latin translation. Some people amended the whole New Testament to correspond with the Latin translation.

The Fourth Cause:

Self-indulgence and egotism have been a main cause of these deliberate distortions, no matter whether the one responsible for them belonged to the faithful or to the heretics. No one has been so much reproached and disapprobated as Marcion among the past heretics. It has also been confirmed that some deliberate changes in the text were made by those belonging to the faithful. Later on, these alterations were accepted as preferable either because they supported some commonly believed conception or because they helped remove some objection.

Horne provided many specific examples of all the above four causes which we leave to avoid prolongation. Some examples of the distortions made by the faithful, however, will be of interest and we include some of them here.

Luke chapter 22 verse 43 [133] was deliberately omitted, as the faithful thought it to be against Christ's divinity to be strengthened by an angel.

The words "before they came together" have been omitted from Matthew 1:18 [134] and the words, "her first born son [135]" have been excluded from chapter 1 verse 25 of the same Gospel, in order to remove any possible doubt about the Virginity of Mary.

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133 This verse contains the event of Christ's visit to the Mount of Olives the night before his crucifixion where he is described as having been strengthened by angel.

134 This verse contains: "As his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost." (Matt. 1:18)

135 "And knew her not till she had brought forth her first born son." (Matt. 1:25). These words still exist in the King James Version.

The First Epistle of Paul to the Corinthians, chapter 15 verse 5 contained the word 'twelve' 136 which was changed to 'eleven' to free Paul from the accusation of having made a false statement, as Judas Iscariot had died before it.

Some words have been omitted from the Gospel of Mark chapter 13 verse 32 137 Some priests also rejected them as they thought they supported Arian thought.

Some words have been added to Luke 1:35 in its Syrian, Greek and Ethiopian translations 138 Words have also been added in the copies of many priests in order to refute the Eutychian sect who denied the deistic nature of Christ.

In short, Horne specified the presence of all the possible forms of distortions in the texts of the sacred books. The above specific examples prove the fact that the texts of the biblical books have been changed through additions, omissions and deliberate alterations by the faithful as well as by heretics. Similarly we may not be wrong if we claim that Christians, who were deeply committed to the trinity and no t willing to ignore it for their interest, might have changed some passages after the appearance of Islam simply because they were in accordance with Islamic teachings as they had done before against different sects of Christianity.

Second Contention

The Witness of Christ and his Apostles

Another subterfuge frequently employed by the Christians in their attempt to uphold their claim of unsullied Divine Revelation for the Bible is their claim that Christ testified to the truth of the books of the Old Testament and, if they had truly been distorted by the Jews, Christ would have blamed them for it.

The First Answer

As an answer to this misconception we may be allowed first to point out that the authenticity of the Old and the New Testament has never been proved

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136 This has been discussed in detail under the error No. 97. The word twelve still exists in the King James version

137 1t contains, "But of that day and that how knoweth no man, no, not the angels which are in heaven, neither the son, but the father." (Mark 13:32). This verse refutes the doctrine of trinity which was also rejected by the Arians.

138 It contains, "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow the; therefore also that Holy thing that will be born of thee shall be called the Son of God." (Luke 1:35). As this verse also speaks against the doctrine of trinity, it might have been change for this reason.

through a constant chain of reliable reporters, a fact which we discussed earlier in this book in sufficient detail. Therefore all these books, in our opinion, are dubious and uncertain and thus any quotation from these books is not acceptable unless it can be proved through undeniable sources that a particular statement really was made by Christ because it is always possible that the verse in question may be a later addition added by the 'faithful' at the end of the second century or in the third century in order to refute the Ebionites, Marcionites or the Manichaeans. Or these additions might have been included later on because they supported some commonly held belief. These sects had rejected all, or at least most, of the books of the Old Testament as we showed when mentioning the Marcionites earlier. Bell stated in his history with regard to the belief of the Marcionites:

> This sect believed in the existence of two gods, one, the creator of good, and the other, the creator of evil. They believed that the books of the Old Testament were given by the God of evil. They all disbelieve the New Testament.

Lardner said in this regard on page 486 of vol. 8 of his commentary:

> This sect claims that the God of the Jews is not the father of Jesus, and that Jesus was sent to abolish the Law of Moses, since it was against the Evangel.

He also said in vol. 3 of his commentary with regard to the Manichaeans:

> The historians are in complete agreement that the Manichaeans never believed in the books of the Old Testament. It is written in the Acts of Archelaus that it was their belief that Satan deceived the Prophets of the Jews. It was Satan that spoke with them in the name of God. They derived their argument for this belief from John. 10:8 where Christ says, "All that ever came before me are thieves and robbers."

The Second Answer:

Even if we put aside the question of its being an addition, the claim does not prove the truth of all the books, because the statement docs not specify the number and names of the books of the Old Testament. In this case there is no way to ascertain that the books which were in vogue among the Jews were thirty-nine in number, as is acknowledged by the Protestants of our time or forty-six as is acknowledged by the Catholics and in any case these books include the Book of Daniel which was not acknowledged as authentic by the

Jews contemporary with Christ. They do not even accept Daniel as a Prophet, except Josephus, the historian, who said in his book:

> We do not have thousands of books containing contradictory material, we have only twenty-two which talk of past events and are considered by us as inspiration. The first five of these are the books of Moses which describe the events from the beginning of the creation to the death of Moses and there are thirteen other books that were written by other Prophets, describing the period after the death of Moses to the time of Ardashir. The remaining four books consist of prayers and eulogies.

The above witness does not in any way prove the truth of the current books. According to Josephus the total number of books is seventeen excluding the five books of the Pentateuch, while according to the Protestants there are thirty-four books and the Catholics believe that there are forty-one books other than the Pentateuch. No one knows which of the books were included in the seventeen books, because this historian ascribed two more books to Ezekiel other than his famous book. It seems quite logical to believe that these two books, which are now extinct, were included in the seventeen books in his time.

Apart from this, it has been already shown that Chrysostom and other Catholic scholars admitted that the Jews had destroyed many sacred books, some being tom up and other burnt, out of their perversion, The books of the Old Testament that we are going to enumerate are the part of the Old Testament which cannot be denied by any of the Catholic and the Protestant scholar in view of the arguments that follow. It is therefore possible that some of these books might have been included in the seventeen books referred to by Josephus.

The Missing Books of the Old Testament

The following books, which we find mentioned in the books of the present Old Testament, have disappeared from it:

<u>The Book of the Wars of the Lord:</u>

This book is mentioned in Numbers 21:14 and has been discussed by us earlier in this book. Henry and Scott's commentary has this statement:

> Presumably this book was written by Moses for the guidance of Joshua and described the demarcation of the land of Moab [139]

139 This land was to the East of the Dead Sea

The Book of Jasher:

This book is mentioned in Joshua 10:13. We have discussed it earlier. It is also mentioned in II Samuel, 1:18.

(3-5) There were three books of the Prophet Solomon, the first contained one thousand and five Psalms, the second described the history of the creation, and the third consisted of three thousand Proverbs. We find this last book mentioned in I Kings 140. Some of these Proverbs are still in existence. Adam Clarke under his comments on I Kings 4:32 said:

The Proverbs currently attributed to Solomon, are nine hundred or nine hundred and twenty-three, and if we accept the claim of some scholars that the first nine chapters of the book are not from Solomon the number is reduced to only about six hundred and fifty. Psalm 127 in which the name of Solomon appears is not from Solomon, it being rightly claimed by some scholars that it was written by the Prophet David for the guidance of his son, Solomon.

He further said with regard to the history of creation:

Scholars are very much aggrieved at the disappearance of the history of the world's creation.

The Book of the Manner of the Kingdom:

This was written by Samuel as mentioned in I Samuel 10:25:

Then Samuel told the People the manner of the Kingdom, and wrote it in a book and laid it up before the Lord.

The History of Samuel the Seer.

The History of the Prophet Nathan.

The Book of Gad the Seer.

All the above three books are mentioned in I Chronicles 141 Adam Clarke remarked on page 1522 of Vol. 2 of his book that these books were extinct.

The Book of Shemaiah, the Prophet

140 "And he spoke three thousand Proverbs." I Kings 4:32

141 "They are written in the book of Samuel the Seer, and in the book of Nathan Prophet, and in the book of Gad the Seer." I Chronicles 29:29.

The Book of Iddo, the Seer:

Both the above books are mentioned in ll Chronicles 12:15 142

The prophecy of Ahijah.

The Visions of Iddo the Seer.

These two books are mentioned in II Chronicles 9:29 143 The book of Nathan and Iddo are also mentioned in this verse. Adam Clarke said on page 1539 of vol. 2 of his book:

All these books have become non-existent.

(14) The Book of Jehu the son of Hanani

This is mentioned in II Chronicles 20:34 144 Adam Clarke said on page 561 of vol. 2 of his book:

This book has been completely lost, though it existed in the time of compilation of the Second Book of Kings.

(15) The Book of Isaiah the Prophet

This book consisted of complete accounts of Uzziah. It is mentioned in ll Chronicles 26:22 145

(16) The Book of Visions of Isaiah:

This contained complete accounts of Hezekiah and is mentioned in II Chronicles 32:32 146

(17) The Lamentation of Jeremiah:

This consisted of Jeremiah's lamentation for Josiah that is described in II Chronicles 35:25 147

(18) The Book of Chronicles:

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142 "Now the acts of Rehoboam, first and last, are they not written in the book of shemaiah the prophet, and of Iddo the seer."

143 "The acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the Seer." (II Chr. 9:29)

144 "Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the Kings of Israel." This also implies that the book of Jehu was included in the book of Kings.

145 "The rest of the acts of Uzziah, first and last, did Isaiah the Prophet, the son of Amoz, write."

146 "The rest of the acts of Hezekiah, and his goodness, behold, they are written to the vision of Isaiah the Prophet."

147 "And Jeremiah lamented for Josiah .... behold they are written in the Lamentations."

This is mentioned in Nehemiah 12: 23 148. Adam Clarke said on page 1676 of volume 2 of his book:

> This book is not included in the present books. This is another book which does not exist today.

(19) The Book of Covenant of Moses:
We find it mentioned in Exodus 24:7 149

(20) The Book of the Acts of Solomon:
The mention of this book appears in I Kings, 11:14.

We already know that Josephus ascribed two more books to Ezekiel in addition to his famous book. Josephus is a trusted name among the Christians. This takes the total number of the missing books to twenty-two. The Protestants have no way of refuting the existence of these books. Thomas Inglis said in his book in Urdu entitled, *Mira'atus Sidk* (The Mirror of the Truth) printed in 1856.

> There is unanimous agreement on the fact that the number of the books that have been lost or have disappeared from the sacred books is not less than twenty 150

The Third Answer

As a third answer to the false Christian claim regarding the witness of Christ and his Apostles for the truth of the sacred books, we may point out that; even if we acknowledge the presence of the current books during the lifetime of Christ and that Christ did indeed witness to the truth of these books, this only confirms the existence of these books at that time, without confirming the truth of their attribution to their authors and without verifying the truth of each and every passage contained by them. Even if Christ and his Apostles did report something from these books it would not necessarily signify their absolute truth. However, in the case of Jesus, it would clearly have shown that a particular injunction of those books was from God, given that his statement could be proved to be really his through an unbroken chain of reporters. This is not a contention posited only by the Muslims, for the Protestants also have adopted

148 "The son of Levi, the chief of the fathers were written in the book of Chronicles."
149 "And he took the book of covenant and read in the audience."
150 We may be allowed to add here that a number of prophecies recorded by the evangelists have been mentioned in Islamic literature and are not found in the present books. It is fair to assume that they might have been in some of the missing books listed above. It is not certain that the five books of Moses described by Josephus were the same books as the present Pentateuch. There are indications that they were not in fact the same

this opinion. Paley, the great scholar of the Protestants observed in chapter 3 of his book printed in London in 1850:

> There is no doubt that our Saviour confirmed that the Pentateuch was the Book of God. It is improbable that its origin and existence could be without God. Especially because the Jews, who were expert in religious matters and beginners in other matters like war and peace, did firmly adhere to monotheism. Their concept of God and His attributes is remarkable compared to other peoples who were committed to innumerable Gods. It is also certain that our Saviour acknowledged the prophethood of the most of the copiers of the Old Testament. It is the duty of all us Christians to observe these limits.

The claim that each and every verse of the Old Testament is true and inspired, and that there is no need for investigation of their authors, invites unnecessary difficulties and trouble. These books were commonly read by the Jews of the time of our Saviour. They were believed in and acted upon by them, and the Apostles used to turn to them for guidance. This attitude of the Jews allows us to reach only one conclusion that the truth and divinity of a prophetic statement is confirmed only when Christ specifically witnessed to its being from God. Otherwise it only proves that these books were commonly acknowledged in that period.

In this case our sacred books would be the best witness for the Jewish Scriptures. It is, however, necessary to understand the nature of this witness. Its nature is different from what I have sometimes described. Every incident has a particular common cause and nature which provides strength for its proof, even if it apparently looks to be different but, in fact, comes out to be the same when all aspects are closely viewed. For example James said in his epistle [151]

> Ye have heard of the patience of Job, and have seen the end of the Lord.

We know that the truth of the book of Job has been a matter of great controversy among Christian scholars. This witness of James confirms only the fact that this book was present and acknowledged by the Jews. Similarly Paul said in his second epistle to Timothy [152]

> Now as Jannes and Jambres withstood Moses, so these also resist the truth.

These two names are not found in the Old Testament and we do not know if Paul reported them from one of the apocryphal books or knew of them through

151 James 5:11
152 II Tim. 3:8

tradition. Had this event been written Paul would have reported it from the text and would have not made himself the pivot of the truth of this event, to the extent that the truth of his letter became dependent on the question of whether Jannes and Jambres opposed Moses or not.

The object of my contention is not to show that there is no testimony superior to that of Jannes and Jambres or Job regarding the history of the Jews. I see this matter from another perspective. What I mean is that a particular verse of the Old Testament being recorded by the evangelists does not prove it to be so true as to distrust the arguments coming from external sources. It is not correct to take it as a principle that every word of Jewish history is true. This would make all their books unreliable. I must stress this point because Walter and his disciples used to take shelter in the Jewish writings and then raised objections against Christianity. Some of their objections are based on the fact that they misinterpreted the meanings of the texts, while some of their objections are simply founded on exaggeration. But the main cause of their objections is the misconception that any witness of Christ and the ancient teachers confirming the prophethood of Moses and other Prophets is a witness to the truth of each and every verse of the Old Testament, and that it is obligatory for the Christians to support everything written in the Old Testament.

Varied Opinions on the Truth of Some Books of the Bible

The Book of Job

The above statement clearly confirms our previous claims. Paley's remark that there is great controversy among the Christian scholars with regard to the authenticity of the book of Job, is, in fact, a reference to a great dispute among the scholars in this regard. Jewish scholars such as Semler, Michaelis, Leclerc and Stock said Job was a pseudonym and that such a man never really existed and that his book is nothing but a collection of false and unreal stories. On the other hand Calmet and Vantil claimed that Job was a real person who lived at that time.

Those who recognise him as a real person place him in various historical periods. There are seven different opinions:

(1) Some scholars claim that he was a contemporary of the Prophet Moses.
(2) Some others put him in the period of Judges [153] after the death of Joshua.
(3) Some People argue that he lived in the time of Ahasuerus or Ardashir, the Kings of Persia.
(4) Another opinion puts him in the period prior to the visit of Abraham to Canaan.

153 The period of Judges

(5) Some hold him to have lived at the time of Jacob.
(6) Others claim him to have been a contemporary of Solomon.
(7) Some scholars said that he lived in the time of King Nebuchadnezzar.

Horne said that all these opinions showed weakness.

Similarly there are differing opinions concerning Job's place of birth, "Ghota 154" There are three opinions, with regard to the geographical location of this place. Burckhardt, Spanheim, Calmet and others believe that it was a place in the Arabian peninsula. Michaelis and Ilgen155 place it near Damascus. Lowth, Magee, Hales and Chodac said "Ghota" was the second name of Adom.

The same differences exist with regard to the author. There are varied opinions about him. He was a Jew; he was Job; he was Solomon; he was Isaiah; or he was an unknown person who was a contemporary of King Mansar. According to some ancient writers the book was written by Moses in the Hebrew language. Origen claims that it was translated from Syrian to Greek. Similar disagreement is found about the last portion of the book. We discussed this earlier.

All this is sufficient proof that their claim for the authenticity of their books is not based on reports from authentic sources. They can nowhere show a sequence of reporters going back to the author of even a single verse of their books. Most of their claims are founded simply on surmises and false deductions. Theodore, the fifth century priest, condemned this book. Ward, on the other hand, reported the following remark of Luther, the founding leader of the Protestant faith who said:

> This book is merely a fable.

In view of the above statements this book cannot be considered as inspired.

The Book of Esther

We have shown that the book of Esther remained rejected and disapproved of until the year 354. Even the name of its author is not definitely known. Melito and Athanasius also disapproved of it, while Amphilochius expressed suspicions about its authenticity.

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154 The word appears in the early Arabic Version as 'Ghota', while in the New Arabic version it is 'Aus' while in the Urdu Version it is 'Uz' (which is in accordance with the King James Version.)

155 Ilgen, a famous scholar of the eighteenth century

The Song of Solomon

The condition of the Song of Solomon is no different to that of the Book of Job. Theodore, the priest, equally condemned and rejected this book while Simon and Leclerc have denied its authenticity. Wettstein and other later writers said that it was a vile song and should therefore be discarded from the sacred books. Semler said that there is a definite indication that this book is a fiction. Ward quoted Castellio suggesting that its exclusion from the sacred books is necessary.

If the witness of Christ and his Apostles implied proof of the authenticity of each and every part of the Old Testament, the above serious differences would not have existed among ancient and modern writers. In view of the above, Pale's statement produced above is the most factual and final. Besides, we have already pointed out that Judaeo-Christian scholars are agreed on the fact that Ezra made mistakes in the First Book of Chronicles, and this book, too, is one of those for which Christ, in their opinion, gave witness. So even if they reject the findings of Paley what can they say about these mistakes of Ezra?

The Fourth Answer

If we assume for a moment that the testimony of Christ and his Apostles was enough to prove the authenticity of each and every part of these books, it does not make any difference for, as we have already proved, these books were changed and distorted after the time of the Christ and his Apostles. Among the ancient Christians, Justin, Augustine and Chrysostom held the same opinion and all the Catholic and the Protestant scholars like Sylbergius, Grabe, Whitaker, Leclerc and Watson clearly admitted that these books were changed by the Jews after the time of the Apostles. All this has been sufficiently proved in earlier pages of this book. The question is whether the distorted versions of these texts, to which they admitted, were present at the time of Christ and his Apostles or not? The fact is that their authenticity in both cases remains unproved and doubtful and this is what we claim to have demonstrated.

As for their argument that Christ would have accused the Jews for inserting distortions in the texts had they been involved in it, we must remind them that the ancient Christians, themselves, used to change the texts of the sacred books, and we may add that many of the present distortions were made in their own period and the Apostles used to blame them in vain for it. Apart from this historical evidence, it was not, at all, necessary for Christ to accuse them, as we have seen earlier that Christ and his Apostles blamed neither Samaritans nor the Jews for making distortions in their versions. What we mean to say is that the Hebrew and Samaritan versions are so seriously different from each other that one of them must be distorted. Had it been necessary for Christ to distribute blame, he must have blamed one or the other of the two groups. This difference

between the two versions has been a point of controversy among the groups of scholars. Dr. Kennicott and his followers favour the Samaritans while most Protestants support the Jews.

We do not find any evidence that Christ or his Apostles have ever cast blame on either group. Christ did not say anything in this regard even when a Samaritan woman asked a question specifically about this matter. He remained silent on this occasion. His silence provides support, if not proof, for the Samaritan version. Dr. Kennicott based his argument on Christ's silence and favoured the Samaritan version.

The Third Contention

It is often contended that the Jews and the Christians were as truthful and honest as the Muslims claim to be. Being honest they cannot be accused of having distorted their text. The imbecility of this contention must be quite evident to the readers in the presence of what they have so far read in earlier pages, with regard to admissions made by ancient and modem writers to the effect that the sacred books have certainly been changed. Especially when they are religiously allowed to alter and change certain passages in the name of propagating the truth.

The Fourth Contention

In order to remove the blame of distortion from their books they often claim that "the copies and versions of the sacred books were so such circulated in both the East and the West that it was as impossible to change them." This contention also is as laughable as the third one. Because, in the presence of unambiguous admissions of distortions by the Judaeo-Christian scholars, this contention is of no help to them.

The Judaeo-Christian books can never be compared to the Holy Qur`an as far as their history and authenticity is concerned. This is because the biblical books were in such a state before the invention of printing that they could easily be tampered with. Their popularity was not to the extent that could prevent distortion. We have already seen how the heretics of the East and the Jews manipulated the text of the Latin translation which was the best known in both the East and the West. Admissions of both Catholics and Protestants to this effect have already been cited. On other hand, the Holy Qur'an, right from the time of its revelation, has been known to, and acted upon by, thousands of people in every age. In addition to its preservation in book form it has been kept preserved in the hearts of thousands of people throughout the ages.

The Holy Qur'an was not, even for a single day, in a state that any change in it would physically have been possible, the preservation of the whole of the Holy Qur'an by memorising it is still practiced throughout the Islamic world.

There are always thousands of people present in Qur'anic schools who have memorised all of the Holy Qur'an along with its complete intonations as practiced by the Holy Prophet himself. Any one can verify this fact for himself. For example, there are one thousand *'Huffaz'* 156 present in the university of al-Azhar in Cairo alone. There is no village and town in Egypt where *Huffaz* are not found.

There is, however, no tradition of memorising the sacred books in the Judaeo-Christian world. There are only rare examples of this practice. The Christian population of the world is larger than the Muslim population and they are financially in a better position but in spite of this we have never heard of any *hafiz* of the Old or the New Testament. There is only the Prophet Ezra who was supposed to have memorised the Pentateuch. It is the miracle of the Holy Qur'an that even today there are many hundred thousand people who treasure the Holy Qur'an in their hearts. This ever-living miracle of the Holy Qur'an can be seen any where in the Islamic world.

As proof of this there is an account of an English officer who visited a Qur'anic School in Saharanpur in India and saw the children busy learning the Holy Qur'an by heart. The officer asked the teacher what book it was. Discovering that it was the Holy Qur'an, he asked how many of those children had memorised the Holy Qur'an completely. The teacher pointed to a few of them. The officer asked one of them to come forward and held the Holy Qur'an himself and asked him to recite from various places. The student recited the portions exactly as was written with all its intonations. He was very astonished at this and remarked that he was witness to the fact that no other book of the world could claim the status of being as original and authentic as the Holy Qur'an for a child of twelve or thirteen year of age was able to write it down without making a mistake.

Historicity of the Bible

History has recorded a vast quantity of indisputable evidence to show that none of the original revelations except the Holy Qur'an have not been able to save themselves from the cruel hands of political turmoil. We would like to produce some historical evidence to prove this claim:

First Evidence:

The Prophet Moses handed over the Torah (the Pentateuch) to the scholars and chiefs of the Israelites during his lifetime and commanded them to keep it

156 *Huffaz,* sing. *Hafiz,* someone who has memorised the Holy Qur'an completely with all its intonations. Such people conduct the prayer of *Tarawih* in the month of Ramadan and recite the whole of the Holy Qur'an by heart in the 29 days of the month. There are at present more than a hundred thousand *Huffaz* in the sub continent of 1ndia and Pakistan alone.

safe in the Ark of the Covenant 157 It used to be taken out of the ark every seven year at the time of the Passover. The Torah was kept safe in the ark for some time and the people acted upon it in the first century after Moses, **but** subsequently they changed its injunctions. Committing apostasy and subsequently returning to Judaism was their usual practice 158. This state of affairs remained unchanged up to the reign of the Prophet David. In his time there was some improvement in their attitude which lasted up to the beginning of Solomon's period 159. During the subsequent historical calamities and great turmoil the Pentateuch was lost the time of its disappearance is not known with certainty. When the Prophet Solomon opened the ark, he found only two stone tablets in it. These two tablets of stone contained only the Ten Commandments. This is described in I Kings 8:2:

> There was nothing in the ark save the two tablets of stone, which Moses put there at Horeb, when the lord made a covenant with the children of Israel when they came out of the land of Egypt.

Then towards the end of the reign of Solomon there started a sequence of great changes which are confirmed by the sacred books and after his death even greater turmoil took place. The Children of Israel were separated and divided. Now there existed two separate kingdoms. Jeroboam became the king of ten tribes and his domain was named the Kingdom of Israel, while Rehoboam the son of Solomon became the king of two tribes, his land was named the Kingdom of Judah. Jeroboam, just after his ascension to the throne, became an apostate and turned to idol worship, with the result that all his people took to idol worship.

Those who still followed the law of the Pentateuch had to migrate to the kingdom of Judah. In this way all these tribes continued to be infidels and idol worshippers for two hundred and fifty years. Then there came punishment from God through the invasion of the king of Assyria 160 who imprisoned them and then deported them to various countries. Only a small group of people were left who later on established social relations with the Assyrians and started marrying them 161. The new generation born as a result of these mixed relations came to be known as Samaritans. In short, right from the time of Jerobom up to the end of the Kingdom of Israel, these people had no contract with the Pentateuch and

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157 This was a sacred box of the Israelites which was made under the commandment of God as described in Torah. The Holy Qur'an also mentions i as *Tabut*. It has a long history. Curious readers may refer to Joshua chapters 3,6.11,14 and 15; I Samuel 4:11 and chapter 6; and ll Samuel chapters 6,15 and 24 to 29

158 See the book of Judges which is full of accounts of their disobedience

159 See II Samuel and I Kings

160 II Kings 17:3-23

161 II Kings 17:41

its injunctions. For all those years the existence of the Torah was not known to them.

Nor was the condition of the Kingdom of Judah very different from that of the Kingdom of Israel. They had twenty kings in three hundred and seventy two years. The number of apostate kings was more than those who were believers. Idol worship had become a common practice in the period of Rehoboam. Idols were placed under every tree in order to be worshipped. Then, in the reign of Ahaz, idol worship became the practice of the ruler himself and he, “shut up the doors of the House of the Lord and he made altars in every comer of Jerusalem 162”

Prior to this the House of the Lord had been destroyed and ruined twice. First the king of Egypt captured it and plundered the women of the house of the Lord as well as the royal ladies. The second time was when the apostate king of Israel raided it and did the same with the women of the House of the Lord and the ladies of the royal palaces. Infidelity and idolatry reached its climax in the reign of Manasseh when the majority of the people converted to idolatry. He built altars for the idols right in the courtyard of the temple and the king even shifted the particular deity that he worshipped to the temple precincts 163. Circumstances remained unchanged in the reign of Amon the son of Manasseh 164 However, when Josiah the son of Amon ascended to the throne, he sincerely repented and turned to God with the result that his officials started reviving the law of Moses and tried to obliterate all traces of idolatry and infidelity. There was no trace of existence of the Pentateuch for as long as seventeen years after his ascension to the throne 165

Discovery of the Pentateuch in the Reign of Josiah

It was in the eighteenth year of Josiah’s accession 166 that the high priest Hilkiah suddenly claimed that he had found a copy of the Pentateuch in the temple. He handed it down to the scribe Shaphan. This copy was read to King Josiah. Josiah having discovered the contents of the book was very shocked and aggrieved concerning the opposite practice of the Israelites for all those years and rent his clothes. We find this mentioned in II Kings chapter 22, and Chronicles chapter 34. The statement of Hilkiah is not acceptable, nor is the copy discovered by him in any way reliable for reasons that we will discuss below.

We know from history that the temple of the Lord had been totally destroyed twice prior to the reign of Ahaz. Subsequently it was turned into a place of idol worship. The keepers and worshippers used to enter the temple frequently. It

162 II Chronicles 28:24
163 II Kings 21:2-7
164 II Kings 21:20
165 II Kings 22:2
166 II Kings 22:3

seems inconceivable that a copy of the Pentateuch, which was present in the temple all that time, could have remained unnoticed by the people for as long a period as seventeen years. Especially when all the officials of Josiah's Kingdom were striving hard to bring about the revival of the Law of Moses, and the priests were continually in the House of the Lord, going through every inch of it.

The truth is that this copy was invented by Hilkiah himself. When he saw that King Josiah and all the people were inclined to the Law of Moses and were trying to revive it, he started writing down the verbal tradition that he came to hear and remembered or was conveyed to him by others, with little regard for its reality and authenticity. It took him seventeen years to complete it. Then after its completion he found an opportunity to attribute it to Moses. And it is not surprising that this was done for the sake of truth because, as we know, this kind of falsehood was allowed, indeed encouraged, by their faith as we have discussed earlier.

From Josiah to Nebuchadnezzar

Even if we ignore what we have just said and accept that the copy of the Pentateuch found by Hilkiah in the eighteenth year of Josiah's ascension was original, it takes us nowhere. This copy of the Pentateuch was followed and acted upon for only thirteen years. After the death of Josiah, his son Jehoahaz ascended to throne and he also deviated from the law of the Pentateuch and became an apostate. Infidelity came back to rule again. The king of Egypt then conquered the land of Judah and imprisoned Jehoahaz. The throne was given to his brother. He too was an apostate. His son look over as king after his death. He also, like his father and uncle, was an apostale. Nebuchadnezar invaded Jerusalem and captured him and his people. The temple and royal treasury were plundered by him. The nephew of the king was entrusted with the kingdom and he also was an apostate.

In the light of the above, one is naturally drawn to conclude that the original Pentateuch was lost before the period of Josiah. The copy that was discovered by Hilkiah in his reign was not reliable and authenticated and, in any case, remained in vogue for only thirteen years. We do not find any sign of its continued existence. Apparently apostasy and infidelity found its way into their lives after the death of Jehnahaz and the Pentateuch had ceased to exist prior to the invasion of Nebuchadnezzar. Taking it granted that some rare copies of the Pentateuch still existed, the calamitous invasion of Nebuchadnezzar eliminated all possibilities of its existence.

The Second Evidence

The king 167 who was entrusted with the rule of Judah by Nebuchadnezzar, rebelled against him. Nebuchadnezzar invaded Jerusalem a second time, imprisoned the king, slaughtered his children before his eyes which were gouged out 168. And in the words of Chronicles he:

> ...had no compassion upon young man or maiden, old man or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes; all these he brought to Babylon 169

During this calamity the Pentateuch and all the books written before it were absolutely destroyed. This is also admitted by the scholars of the Christian world as has been shown earlier in this book.

The Third Evidence

When the prophet ‘Ezra’ recompiled the books of the Old Testament, as is claimed by the Christians, they were subjected to another disaster at the hands of Antiochus, a king from Europe who, after conquering Jerusalem, burnt and tore up all the available copies of the books of the Old Testament. The following is from I Maccabees chapter 1:

> Never a copy of the Divine law but was torn up and burned; if any were found that kept the sacred record or obeyed the Lord’s will, his life was forfeit to the king’s edict. Month by month such deeds of violence were done 170

This calamity befell them one hundred and sixty-one years before the birth of Christ and lasted for a period of three and a half years. These events were described by Josephus and historians of the Christian world. All the copies of the Old Testament written by Ezra were absolutely destroyed as we discussed at the beginning of this book. The following remarks are quoted from the Catholic, John Mill:

> When the correct copies of these books appeared through Ezra, these too were lost during the invasion of Antiochus.

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167 King Zcdekiah. II Chr.36

168 This description is found in II Chron. 36:17-2l, but there is no mention of the gouging out of his eyes in the King James version

169 II Chron. 36:18,19

170 1 Maccabees 1;59-61

John Mill further remarked:

> In this case these books cannot be considered authentic without the witness of Christ and his apostles to them.

We may remind the readers that we have sufficiently explained the situation regarding the witness of Christ and of his apostles.

The Fourth Evidence

After this persecution by Antiochus, the Jews were subjected to many more historical calamities at the hands of other kings who destroyed whatever was left of the writings of Ezra. One famous event is the invasion of the Roman emperor, Titus. This was a painful event of Jewish history and happened thirty-seven years after the ascension of Christ. In this incident hundreds of thousands of Jews were killed by sword, fire or hunger. Josephus described this event in great detail, Ninety-seven thousand Jews were enslaved and sold in other countries.

The Fifth Evidence

The ancient Christians, from the very beginning, were not very much inclined towards the Hebrew version of the Old Testament. The majority of them believed it to have been distorted by the Jews. They trusted and acknowledged the Greek version, especially up to the end of the second century. The same version was also followed by the Jews up to the end of the first century. Since the Christians had a natural indifference towards the Hebrew version, there were few copies, and those were mostly with the Jews. We have already discussed this in detail under the heading of the first contention.

The Sixth Evidence

All the versions of the sacred books that were written in the seventh or eighth centuries were destroyed and obliterated by the Jews simply because they were not in accordance with the copies that they possessed. This is why the scholars entrusted with the work of the revision of the Old Testament could not obtain even a single copy written in these two centuries. The result was that the Jews possessed only the copies that they thought were correct. They could easily have changed the texts of these copies without any fear of being found out or criticised.

The Seventh Evidence

The early history of the Christians was one of distress and trials, especially in the first three hundred years when they were subjected to great afflictions and faced massacre at many hands.

First Calamity

The first calamity they faced was in the year 64 in the reign of the emperor, Nero [171] Peter, the apostle, his wife and Paul [172] were murdered in this event in Rome. To express faith in Christianity was a great offence at that time. This state of affairs remained unchanged until the emperor's death.

Second Calamity

This event took place in the reign of the emperor Domitian, who, like the emperor Nero, was known for being hostile to the Christian faith. He issued an order to kill the Christians which was followed by such a great massacre of the Christians that the existence of Christianity was endangered. John, the apostle, was exiled and Philip Clement was murdered.

Third Calamity

Another great trial of the Christians started in the year 101 at the hands of the emperor Trajan [173] and continued for eighteen years. Ignatius, the bishop of Corinth, Clement, the bishop of Rome. and Simon, the bishop of Jerusalem, were all murdered.

Fourth Calamity

A great massacre of the Christians was recorded by history starting in 161 at the hands the emperor Marcus Antonius. This homicidal period lasted for ten years. A great number of the Christians were killed in the East and the West.

Fifth Calamity

This event took place in the period of the emperor Septimius. Thousands of Christians were killed in the land of Egypt alone. Similarly in France and

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171 He was the emperor of Rome from 54 to 64. He was the fifth Roman emperor and is famous for his barbarous killing of the Christians

172 We are not sure that St. Paul was murdered in this event. May be that author has referred to some other Paul.

173 Trajan (53 117) reigned from 101-117. He is also known for his cruelty to the Christians.

Carthage the Christians were massacred barbarously, to the extent that the Christians thought that the time of the Antichrist had arrived.

Sixth Calamity

In 237 the Emperor Maximus started killing the Christians. The majority of the Christian scholars were killed at his orders, as he estimated that it would be easier for him to rule them after the elimination of their scholars. The Popes Pontian and Fabian were killed.

Seventh Calamity

This terrible calamity of the Christians started in 253, in the period of the emperor Decius who had firmly resolved to root out the Christian faith and obliterate all signs of its existence. He issued orders to his governors to fulfil his intention. A great number of Christians had to abandon their faith. Egypt, Africa, Italy and cities of the East were, the main centres of this calamity.

Eighth Calamity

This trial of the Christians started in 274. The emperor Aurelian also issued orders for killing the Christians but was killed before much damage to the lives of the Christians had taken place.

Ninth Calamity

Another general massacre of the Christians started in 302. The whole land was red with blood. The city of Phrygia was burnt to ashes, leaving no single Christian alive.

Tenth Calamity

Diocletian, the famous Roman emperor who reigned from 284-305 persecuted the Christians because he felt that the increasing power of the Church endangered his kingdom.

If the above historical events are true, they leave little possibility of the sacred books having been preserved, it was also an ideal situation for people who wanted to change or alter the text we have already shown that there were many heretical sects present in the first century who were busy making alterations in the texts.

The Eighth Evidence

The emperor Diocletian intended to obliterate every trace of the existence of the sacred books. He tried hard to achieve this goal and issued orders to demolish churches, burn all the books, stop the Christians from worshipping in the form of a congregation. These orders were carried out. The churches were levelled and all the books that he could find after an extensive search were burnt. Any Christian who was suspected of possessing a book was punished and tortured. This deprived the Christians of congregational worship. The details of these events can be found in the books of history. Lardner said on page 22 of the seventh volume of his book:

> Diocletian passed orders that churches be abolished and books be burnt.

He further said:

> Eusebius has given an eye-witness accounts of the event in a painful tone, saying, "I have seen with my own eyes the demolition of the churches and the burning of the sacred books in public places."

We do not claim that in these events all the sacred books were completely lost. What these events confirm is the fact that the existence of the copies of the sacred books remained very limited in number and, of course, many correct versions were completely lost.

The possibility cannot be denied that a certain book could have been totally lost and that some other books have been published in its name, since such occurrences were quite possible before the existence of the modem printing press. We have just shown that the copies written in the seventh and eighth centuries ceased to exist. Adam Clarke said in the introduction of his commentary:

> The original of the exegesis that is attributed to Tatian has been completely lost, and the book which is ascribed to him now is doubtful to the scholars, and they are absolutely right in their doubts.

Watson said in the third volume of his book:

> The exegesis attributed to Tatian was present in the time of Theodoret and was recited in every church. Theodoret abolished all its copies so that it could be replaced with the Evangel.

This shows how it was easy for Theodoret to abolish all the copies of a certain book and how another could be substituted in its name. There can be no

doubt that Diocletian was more powerful than the Jews and stronger than Theodoret. It would not, therefore, be surprising if some books of the New Testament were completely destroyed at the hands of Diocletian or ceased to exist during other calamities before, him, and if other books were substituted in their names, as we have seen in the case of the exegesis of Tatian.

This assumption, when seen in the light of the statement giving them religious license to change the holy texts for the sake of the truth, is quite feasible and logical.

The historical events described above arc the main cause for the non-existence of any authority supporting the books of the Old and New Testaments. Neither the Jews nor the Christians possess anything to prove the truth of their scriptures. As we said earlier, when we asked some contemporary Christian scholars to produce authenticated proofs for the truth of their books in our famous public debate, they had to admit that, due to the calamities of the Christians in the first three hundred and thirteen years of their history, all such proofs had been destroyed. We also tried to find authorities to support the truth of the Biblical books but all our efforts ended in despair as what we found was no more than conjecture, which does not help prove the truth of these books.

The Fifth Contention

Sometimes the Christians make statements to the effect that the copies of the sacred books written in the period prior to the emergence of Islam are still in existence and that the present books are in accordance with them. This statement, in fact, consists of two separate claims, first that those versions were written before the emergence of Islam and second that the present books are identical copies of them. We intend to show that both claims are false and incorrect.

Let us first remind ourselves of the clear statement of Dr**.** Kennicott and others that the Jews themselves destroyed all the copies of the sacred books written in the seventh and eighth centuries, and that no copy of the Hebrew version written in these two centuries could be obtained. There were no copies to be found in any period preceding the tenth century. The oldest copy that Dr Kennicott was able to get was the Codex Laudianus which he claimed was written in the tenth century while de Rossi situated it in the eleventh century. Van der Hooght published a copy of the Hebrew version with a claim that it was the most correct of all the Hebrew versions. One can guess the profusion of errors that this copy contained.

The Ancient Versions of the Bible

Let us now examine the position of the Latin version. There are three versions that are considered among the Christians to be the oldest: the Codex

Alexandrinus, the Codex Vaticanus and the Codex Ephraemi. The first is in London. It was this copy that was used for the first revision or correction of the present books. The second is in Italy and was used for the second revision. The third one is in Paris and bears the title "The Old Testament". It does not, however, contain the books of the Old Testament.

We can easily ascertain the position of all three versions through the witnesses provided by history.

The Codex Alexandrinus

In volume 2 of his book, Horne said describing the Codex Alexandrinus:

> This copy consists of four volumes. The first three volumes contain the canonic as well as the apocryphal books of the Old Testament. The fourth volume consists of the New Testament and the First Epistle of Clement to Corinthians and the unacknowledged Book of Psalms which is attributed to Solomon,

Further he specified:

> Before the Book of Psalms it has an epistle of Athanasius. This precedes the prayers that are recited in everyday rituals offered every hour. Then there are fourteen psalms related to the faith. The eleventh of these psalms is an eulogy to Mary. Some of these psalms are false, while others are derived from the Gospels. The arguments of Eusebius are written on the hook of Psalms while his legislative notes are inscribed on the Gospels. Some scholars have been exaggerated in its praise while others disapproved of it in equally exaggerated fashion. Wettstein is considered to be it s chief opponent.

The question of its antiquity has also been debated. Grabe and Sholtz estimated that it was written towards the end of the fourth century while Michaelis claimed that it was the oldest copy available and no other copy could be older than it because it contained the Epistle of Athanasius. Woide, on the other hand, situates it in the tenth century. He also surmised that this was one of the copies that were collected in 615 in Alexandria for the Syrian translation. Dr Semler thinks that it was written in the seventh century. Montfaucon said that none of these copies, including the Codex Alexandrinus, can be said with certainty to have been wrilten prior to the sixth century. Michaelis claimed that it was written after Arabic had become the language of Egypt. This places it one or two hundred years after the Muslim conquest of Alexandria. The basis of his claim is that the copier interchanged M and B with each other according to the

Arabic rules of recitation. Woide concluded that since it is subdivided into chapters and various sections and bears the canonical notes of Eusebius it cannot be older than the fourth century. Spohn raised the following objections against the arguments forwarded by Woide:

The epistles of Paul (included in this copy) have not been divided into two chapters and sections when this division was made in 396.

It contains the epistles of Clement when the reading of these letters was prohibited by the councils of Laodicea and Carthage. Sholtz deduced from this that it was written prior to 364.

The Codex Vaticanus

Horne said describing the Codex Vaticanus:

The introduction to the Greek translation printed in 1590 includes the claim that this codex was written sometime prior to 388. Montfaucon and Bianchini placed it in the fifth or sixth century. Dupin put it in the seventh century while Hug places it at the beginning of the fourth century and Marsh situates it towards the end of the fifth century. He has concluded that no other two copies are so completely different from each other as the Codex Alexandrinus and this codex.

He also said:

Dr. Kennicott also deduced that neither this codex nor the Codex Alexandrinus has been copied from the version of Origen nor from the copies of it prepared in the period immediately after it. Both were copied from a version that does not bear any sign of the Origen version.

The Codex Ephraemi

Horne, describing the Codex Ephraemi, observed in the same volume:

Wettstein considers it to be one of the copies that were collected in Alexandria for the revision of the Syrian translation but there is nothing to support this opinion. He inferred this opinion from the marginal note that appeared against verse 7 of chapter 8 of the Epistle to Hebrews, saying that this version was prepared before 544 but Michaelis refuted this argument, only saying that it was an ancient version. Marsh has suggested that it was written in the seventh century.

The above is more than enough to convince us that no definite proof exists to specify the year of the compilation of these revision. The scholars have only made calculations and conjectures about the date of their origin on the basis of some indefinite indications which they have found in their books. These vague calculations obviously cannot authenticate any of the sacred books. Most of the arguments cited above are of the kind that do not stand up to reason. Semler's statement with regard to the Muslim domination over Egypt is unacceptable, as the language of a country could not possibly take over in such a short time. Alexandria was conquered by the Muslims in the seventh century, in the twentieth year of *Hijra*. Michaelis, however, forwarded strong arguments placing its writing in the tenth century. Woide's opinion that it was written in the tenth century seems quite logical because it was in this century that the practice of distorting the sacred texts became commonplace. Another indication of this is the fact that this copy contains three books that are not genuine, indicating that it must belong to a period in which it was difficult to distinguish between true and false which definitely applied to the tenth century.

This proves the falsity of the claim that these books were written before the emergence of Islam. The other claim is also disproved by the fact that the Codex Alexandrinus contains books that are not genuine and that it has been condemned by some scholars, Wettstein being foremost among them, and that no other two copies are so completely different from each other as are the Codex Vaticanus and the Codex Alexandrinus.

Now if, for a moment, we grant that the above three versions were written prior to the appearance of Islam, it does not make any difference to our contention, because we have never said that the sacred books were not distorted in the period preceding Islam and that all the distortions were only made after it. What we contend is that these books existed prior the period of Islam but they did not possess an unbroken chain of authority to prove their authenticity. They were certainly distorted even before the time of Islam. The presence of a number of books in the pre-Islamic period does not, therefore, help prove their authenticity. The presence of the above three versions in that period, if ever proved, would only add to the number of the books distorted by earlier generations.

ABROGATION IN THE BIBLE

The word 'abrogation' literally signifies annulment, nullification or cancellation. In Muslim terminology, however, it means the expiration of the period of the validity of a practical injunction. The occurrence of abrogation is related only to injunctions that are not eternal and are equal with regard to the possibility of their existence or non-existence.

Abrogation can never be taken to mean that God commanded or prohibited something and then thought better of it and decided to cancel His former command. This is impossible because it involves attributing ignorance to God. May God forbid. Similarly it is not possible for God to command or prohibit something and then without any change in time, subject or conditions to abrogate His injunction since that would lead to attributing imperfection to God. God is free of any imperfection whatsoever.

What the abrogation signifies is that Allah knows that a certain injunction will remain valid for people up to certain time and then cease to be applicable. When that specific time is reached, a new command is sent which seems to either abrogate or change the former injunction but which, in fact, does nothing but mark the expiration of its validity. Since the former command did not have a specific period of validity attached to it, we take the new injunction as a cancellation of the former.

For example, you might command one of your servants to do a certain job with the intention of asking him to do some other job after one year, without, however, disclosing your intention to him. After the completion the year, when you ask him to do the other job, he might well think that you have changed or amended your orders, even though you have not, in fact, made any changes in your plans. Like all other changing phenomena around us, these apparent changes or amendments in the divine injunctions are the part of divine wisdom whether we know its significance or not.

The False Nature of the Biblical Changes

Keeping the above definition in view, we can confidently assert that none of the historical events of the Old or New Testament have undergone abrogation, but rather some of these events have been changed and fabricated. The following are a few examples out of many of such events:

1. The event describing the alleged adultery of the Prophet Lot with his two daughters and their subsequent pregnancy. This false description appears in chapter 19 of the Book of Genesis.
2. Judah the son of the Prophet Jacob is described as having committed adultery with the wife of his son who then gave birth to the twin brothers Pharez and Zarah. It may be noted that the Prophets David, Solomon and

Jesus are the descendants of this supposedly illegitimate son, Pharez. This description can be found in chapter 38 of Genesis and the genealogy of Christ in chapter 1 of Matthew.

3. The Prophet David is similar described as having committed adultery with the wife of Uriah, making her pregnant, the killing her husband Uriah deceitfully and finally marrying her. This description appears in chapter 11 of II Samuel.
4. The Prophet Solomon is accused of becoming an apostate by converting to idol-worship in his old age and erecting temples for the idols. This appears in 1 Kings chapter 11.
5. The Prophet Aaron is similarly accused of making a golden calf god for the Israelites and building altar for it and subsequently turning to its worship. This mentioned in Exodus chapter 32.

We would like to re-emphasis that all the above historical events are false and fabricated and certainly never being abrogated as all historical events fall outside the possibility of abrogation. Similarly we refute the claim of abrogation for the Book of Psalms as it is a collection of prayers. We do not think that the Book of Psalms abrogated the Torah and was itself abrogated later by the Evangel, as has been falsely claimed by the Christian author of Meezan-ul-Haqq who has wrongly exerted that this is claimed by the Holy Qur'an and its commentaries.

Our disbelief in the laws of the Biblical books is based on the fact that they lack authenticity and of a dubious nature and because of the fact that they have certainly been corrupted and distorted by people through the ages as we have proved earlier in this book.

We may, however, state that injunction which fall into categories other than than those defined above have the possibility of abrogation. Therefore it is valid to posit that some of the injunctions enjoined by the Torah and the Evangel have been abrogated by the Holy Qur'an. We never claim, however, that the laws of the Torah and the Evangel have been abrogated by the Qur'an as the whole. It is not possible because we see that there are certain injunctions of the Torah that certainly have nit been abrogated by the Holy Qur'an; for example, false witness, murder, adultery, sodomy, theft and perjury are all prohibited in Islam as they are in the law of Moses. Similarly the obligation to respect one's parents, and respect for the property and honour of one's neighbour, and the prohibition of matrimonial relations with father, grandfather, mother, uncle and aunt are common to the law of Moses and the law of the Qur'an. They are therefore clearly not abrogated.

Similarly there are certain evangelic injunctions that certainly have not been abrogated. For example we find the Gospel of Mark:

> Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with thy strength. And the second is like namely this, thou shalt love thy neighbour as thyself 174.

Both the above injunctions are also emphatically enjoined by Qur'anic law as well. They have certainly not been abrogated. Besides, abrogation is not unique to Islamic law. It is also found in the previous laws as well. Abrogation may be categorised into two main kinds. Firstly certain injunction enjoined by earlier Prophets maybe abrogated by the laws of the succeeding Prophet. Secondly, abrogation may occur in the law of the same Prophet with regard to some previous injunction. There are innumerable examples of both the kinds of abrogation in the Old and new Testaments. We would like to present a few example of each in the following pages.

Biblical Examples of the First Kind of Abrogation

First Example: Marriage between Brothers and Sisters

The marriage between brothers and sisters was admissible in the law of the Prophet Abraham. The wife of the prophet Abraham was his sister as is understood from his own statement in Genesis 20:12.

> And yet indeed she is my sister; she Is the daughter of my father but not the daughter of my mother and she became my wife.

Later marriage with one's sister whether the daughter of one's father or the daughter on one's mother was absolutely prohibited and became equal to adultery and anyone who did it accursed and liable to execution.
We read the following statement in Leviticus 18:9

> The nakedness of thy sister, the daughter of thy father or daughter of thy mother, whether she born at home or born abroad; even their nakedness thou shalt not uncover.

Making comments on this verse D'Oyly and Richard Mant remarked:

> Such a marriage is equally to adultery.

We also find the following statement in Leviticus 20:17

174 Mark 12:29-31

> And if a man shall take his sister, his father's daughter or his mother's daughter and see her nakedness and she sees his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people; he hath uncovered his sister's nakedness; he shall bear his iniquity.

Another similar statement we find in Deuteronomy 27:22

> Cursed be he that lieth with his sister, the daughter of his father or daughter of his mother.

Now in view of the above statement, we are forced to deduce that matrimonial relations between brothers and sisters were admissible under the law of Adam and Abraham (peace be on them), otherwise it will mean that all human beings are illegitimate and their parents adulterers, to be cursed and liable to be killed. Besides a Prophet can in no way be imagined to have committed such a shameful act. Therefore we must accept that such marriage was admissible in the law of both these Prophets and then that this possibility was later on abrogated by subsequent Prophets.

A Distortion By the Arabic Translator

The translation of Genesis 20:12 has been changed quite outrageously by the Arabic translator who rendered it in these words:

> She is my father's relative not my mother's.

Apparently this alteration was made to avoid any accusation of wrong action on the part of the Prophet Abraham in respect of his marriage to Sarah, as a father's relative include the daughters of his uncles and aunts and the daughters of his brothers and sisters and many other relations.

Second Example: Sanction to Eat Various Animals

Genesis 9:3, according to the Arabic translation printed in 1625, contains this commandment of Allah to the Prophet Noah:

> Every moving thing that liveth shall be meat for you; even as green herb have I given you all things 175.

This allows us to understand that the meat of all the animals was admissible just like the vegetables, while in the law of Moses we find many animals like

175 This passage has been taken from the King James version which is exactly in accordance with the quote of our author from the Arabic.

pig, etc. to have been prohibited as is clear from Leviticus 176 chapter 2 and Deuteronomy chapter 14.

Third Example: Two Sisters as Wives

The Prophet Jacob was married to two sisters at the same time who were the daughter of his aunt, their names being Leah and Rachel. This is mentioned in Genesis chapter 29 177. We find that all such marriage are prohibited in the law of Moses. The Book of Leviticus 18:18 contains this statement:

> Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, beside the other in her lifetime.

It is clear that marrying two sisters must have been permitted in the law of Jacob, otherwise we will be forced to say that all the descendants of such a marriage were illegitimate, when we all know that all the Israelites Prophets, Jesus included, are the descendants of Jacob.

Fourth Example: Marriage with Father's Sister

We have already mentioned that Imran, the father Moses, married Jechobed who was his father's sister, when such marriage were forbidden in the law of Moses as is known from Leviticus 18:12.

> Thou shalt not uncover the nakedness of thy father's sister, She is thy father's near kinswoman.

Another statement to this effect is also found in chapter 20 verse 19 of the same book 178. This again leads us to conclude that such marriage had religious sanction prior to the law of Moses which later abrogated them. Otherwise it would again force us to consider the Prophets Moses and Aaron and their sister Mary to be illegitimate and would also mean that none of them could enter the congregation of God for up to ten generations afterwards as is known from Deuteronomy 23:3. If blessed people like them are precluded from entering the congregation of the Lord, who else will be able to enter it?

Fifth Example

We find the following statement in the Book of Jeremiah:

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176 "And the swine, though he divides the hoof and be cloven footed, yet he chewth not the cud he is unclean to you, of their flesh shall ye not eat".

177 See particularly verses 23 to 30

178 "And thou shalt not uncover the nakedness of thy father's sister, nor of thy father's sister: for he uncoverth his near kin.

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord 179.

It is not difficult to see that the word, “I will make the new covenant,” in the above verse refer to a new divine law that as going to be sent to abrogate the existing laws. According to Paul’s claim in his Epistle to the Hebrews, the new covenant referred to in above verse in none other that the law of Jesus 180. According to this admission of Paul, the Law of Jesus abrogated the Law of Moses.

The above five are common to the Jews and Christians as examples of the presence of abrogation in the Bible.

There are also many examples which are specially related to the Christians. The following are some of them.

Sixth Example: Sanction of Divorce

It was permissible in the law of Moses for man to divorce his wife for any reason and also for a divorce woman to remarry another man as soon as she left her first husband’s home. This can ascertained from chapter 24 Deuteronomy. In Christian law, however, a man is not allowed to divorce his wife until she is found to have committed adultery, besides, Christian law preclude marriage with divorced woman, considering it a crime equal to adultery.

The Gospel of Matthew chapter 19 verse 15 contains the following statement of Jesus which he made while replying to the objection of the Pharisees on this matter.

> He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wife, but from the beginning, it was not so. And I say unto you who so ever shall put away his wife, except it be for fornication, and shall marry another committeth adultery, and who so marrieth her which is put away doth commit adultery.

One can easily understand from the above statement that abrogation occurred twice regarding this injunction, once in the law of Moses and once in the law of Jesus. We also understand from the above statement that sometimes an

179 Jer. 31:31,32

180 See Hebrews 7:8-12. It is also contains words to the effect that when God takes a new covenant he holds the former as old, indicating that being old it is about to be abrogated.

injunction is introduced only to meet the demands of the circumstances prevailing in certain time though the injunction itself may not be good.

Seventh Example

There were many animals whose meat was mot permissible according to the law of Moses while later, by Christian law, this prohibition was abrogated. And according to the judgment of Paul this permission was further generalised to include almost all animals. Paul's Epistle to Romans 14:14 contains this statement.

> I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but him that esteemed anything to be unclean, to him it is unclean.

Further he said in his Epistle to Titus 1:15.

> Unto the pure all things are pure but unto them that are defiled and unbelieving is nothing pure, but even their minds and conscience is defiled.

These two principles, that something should be unclean only to those who consider it unclean and that everything should be clean and permissible to the believers, are quite strange. They imply that the Israelites were not clean enough to have permission to eat all animals, as the Christians can. Paul made a conscious effort to publicise this permission to consume the meat of all animals. He said in his letter to Timothy 4:4.

> For every creature of God is good, and nothing to be refused; if it be received with thanksgiving, for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ.

Eighth Example: Precepts of the Feast and the Sabbath

All the injunctions related to feast days, that are contained in chapter 23 of Leviticus, were made eternal obligations for the people by the law of Moses. There are many words in verses 14, 21, 31 and 41 of this chapter that explicitly indicate the eternal nature of this injunction:

> It shall be a statute for ever throughout your generations in all your dwellings [181].

This eternal binding statute was abrogated later on by Paul.

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181 Ev. 23:14

Besides this, the law of Moses made the observance of the Sabbath an eternal obligation. No one was permitted to do work whatsoever on that day and anyone deviating from this eternal law was liable to execution. There are many places in the books of the Old Testament where the eternal nature of this injunction is emphatically emphasised; for example Genesis 2:3, Exodus 20:8-11, Exodus 23:12 and 34:21, Leviticus 19:3 and 23:2, Deuteronomy 5:12-15, Jeremiah 17, Isaiah 56 and 58, chapter nine of Nehemiah and chapter 20 of Ezekiel. The following passage is from Exodus 31:13-17.

> Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death: Everyone that defilth it shall surely be put to death: for whosoever doth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Exodus 35:2-3 contains the following statement.

> Six days shall work be done, but on the seventh day there shall be to you an holy day; a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon Sabbath day.

The following event is described in Numbers 15:32-36.

> And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him into ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone himwithstones without camp. And all the congregation brought him without the camp, and stoned him with stones, and he died.

We know that the Jews in the time of Jesus used to annoy and trouble him and wanted to kill him for his disregard for the Sabbath. To justify their belief in

the prophethood of Jesus, one of their argument was that Jesus used to work on the day of the Sabbath. We read the following statement in the Gospel of John 5:16.

> And therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day.

The Gospel of John 9:16 also contains the following:

> Therefore said same of the Pharisees, This man is not of God, because he keepeth not the sabbath day.

It should be noted that all the injunctions mentioned in examples seven, eight and nine were abrogated by Paul, as is understood from his letter to Colossians 2:16.

> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ.

Under the comments on this verse the commentary of D'Oyly and Richard mant goes:

> Burkitt and Dr. Whitby said that the Jews had three kinds of feast, annual, monthly and weekly [182], then all of them were abrogated, even the Sabbath.

Under his comments on the same verse Bishop Horsley said [183]:

> The Sabbath of the Jewish Church has ceased to exist. The Christians did not take to the childish practices of the Jews in their Sabbath observation.

Henry and Scott said in their commentary:

> When Jesus abrogated the conventional law [184] no one has any right to blame other people for not observing it. Beausobre said that had it been obligatory for all to observe the Sabbath and binding upon all the nations, its abrogation would have not been possible, although it has now in fact been

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182 The annual feast of the Jews is called the '**Passover'** the monthly feast was celebrated by offering sacrifices at the sight of new moon while the weekly celebration was the observance of the Sabbath.

183 The author of the Oxford Bible concordance said that this prohibition (of not working on the day of Sabbath) had become unbearable and impractical to the Jews during the period of their exile. For this reason Christ protested against it.

184 This refers to the law of Moses that strictly enjoined the observance of the Sabbath day.

abrogated. Similarly it would have been obligatory for the Christians throughout their generations.

Paul's claim that these injunctions were not correct is not in accordance with the text of the Torah, as God specified that the animals prohibited for them are unclean and that:

> Ye shall therefore sanctify yourselves, and ye shall be Holy; for I am Holy 185.

The main reason for the "feast of unleavened bread" is:

> And this day shall be unto you for a memorial and ye shall keep it a feast to the Lord throughout your generation186.

Similarly the reason for the Feast of Tabernacles 187 is described as follows:

> That your generation may know that I made the children of Israel to dwell in boots, when I brought out of the land of Egypt 188.

The reason for the Sabbath has been described in many places as follows:

> For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Therefore the Lord blessed the Sabbath day, and hallowed it 189.

Ninth Example: The Obligation of Circumcision

The obligation of circumcision was everlasting and perpetual in the law of the Prophet Abraham (peace be on him), as can be understood from Genesis, 17. This injunction remained as an obligation for the descendants of the Prophets Isaac and Ismail and continued to be so in the law of Moses as well. We find this injunction in Leviticus 12:13.

> And in the eighth day the flesh of his foreskin shall be circumcised.

185 Lev. 11:44

186 Exodus 12:14. The Feast of the Unleavened Bread is celebrated by the Jews and continues for seven days starting from 15th April every year. Chapters 11 and 12 have detailed descriptions with regard to this feast.

187 The feast of Tabernacles was celebrated by the Jews for seven days starting from 15th October every year. They used to offer many sacrifices every day of the feast. The detailed description and injunction are mentioned in Numbers 29:12-40. Thos was celebrated in the memory of the day when the Israelites were first provided with tents in the wilderness.

188 Lev. 23:43

189 Exodus 20::11

Jesus himself was also circumcised as is clear from the Gospel of Luke 190. The Christians still commemorate the day of his circumcision by offering a special prayer. This obligation continued to be observed until after the ascension of Christ. It was later abrogated by the Apostles of Christ. This is unambiguously mentioned in chapter 15 of the Book of Acts and we are going to discuss it under example no. 12.

Paul emphatically advocated its abrogation. He writes in his Epistleto the Galations, chapter 5:

> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love 191.

And the same letter contains the following statement:

For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature 192.

Tenth Example: Precepts of Sacrifice

There were a number of injunctions regarding the offering of sacrifices that were eternal and everlasting in the law of Moses and that have been abrogated by Christian Law.

Eleventh Example: Regulation of the High Priest

There were many injunctions that were specially assigned to the family of Aaron, like the dress for ritual services and priesthood etc. These in junctions were of a perpetual nature but were declared as abrogated in Christian Law.

Twelfth Example: The Abrogation of the Law of Moses

The Apostles, after great deliberation, declared almost all the injunctions of the Torah as abrogated except the following four precepts: the prohibitions on

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190 “And when eight days were accomplished for the circumcising of the child, his name was called Jesus.” Luke 2:21

191 Gal. 2:6

192 Gal. 6:15

sacrifices offered to idols, the consumption of blood and animal killed by strangling, and fornication. These things are mentioned in chapter 15 of the Book of Acts. We quote some of them:

> For as much we have heard that certain which went out form us troubled you with words, subverting your souls, saying, ye must be circumcised and keep the law: to whom we gave no such commandment [193].

After some lines it also says:

> For it seemed good to the Holy Ghost, and to us, to lay upon you greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well [194].

The prohibition of the above things was kept unchanged simply so that Jews, who were new converts to Christianity, should not react to this abrogation, as they still held injunctions of the Torah dear to them. After some time, when Paul was sure that this prohibition was no longer necessary, he abrogated the first three injunctions as we have discussed under the seventh example, and now all the Protestants have a consensus of opinion on it. Since there is no specific punishment for fornication mentioned by Christian law, this too is to all intents and purpose abrogated. In short, Christian law has abrogated all the practical injunctions of the law of Moses, be they of eternal nature or otherwise.

Thirteenth Example: Abandonment of the Torah

Paul said in his letter to Galatians:

> I am crucified with Christ: nevertheless I live; ye not I, but Christ liveth in me: and which I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the Law [195], then Christ is dead in vain [196].

Dr. Hammond has commented on this verse as follows:

> That is, giving his soul for me he relieved me from the law of Moses.

And in his comments on verse 21 he said:

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193 Acts 15:24
194 Acts 15:28-29
195 The Law here refers to the Law of Moses, or the Pentateuch or Torah
196 Gal. 2:20

It is why he chose this freedom. I do not trust the law of Moses for salvation and do not consider it necessary because it would invalidate the Evangel.

Dr. Whitby said under his comments on verse 20:

Had it been the case, it would have been unnecessary to purchase salvation through death, nor would such a death have been of any use.

Pyle said:

Had the Jewish laws been necessary for our salvation and redemption it would have been unnecessary for Jesus to sacrifice his life: and if this law remains essential for our salvation, the death of the Christ would not be sufficient for it.

All the above statements are enough witness to the fact that the law of Moses has been completely abrogated.

Fourteenth Example: The Law of Moses under the Curse

Chapter 3 of the same letter contains the following statements:

For as many as are of the works of the law are under the curse [197].

But that no man is justified by the law in the sight of God [198].

And the law is not of faith [199].

Christ hath redeemed us from the curse of law being made a curse for us [200].

Lardner says on page 487 of volume 9 of his commentary:

On this occasion the apostle is generally understood to mean that the law of Moses was abrogated or at least lost its validity after the crucifixion of Christ.

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197 Gal. 3:10
198 Gal. 3:11
199 Gal. 3:12
200 Gal. 3:13

Further on the same page he has:

> The apostle clearly elucidated that the result of Jesus' death is the abrogation of the prescribed laws.

Fifteenth Example: The Law Abrogated by Faith

Paul's letter to Galatians clearly says:

> Wherefore the law was our schoolmaster to bring to us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster 201.

This statement of Paul says unambiguously that after belief in Jesus the injunctions of the Torah are no longer needed. The commentary of D'Oyly and Richard Mant contains the following statement of Dean Stanhope:

> The regulations of the law were abrogated after the death of Jesus and after the spread of the evangelic revelation.

Sixteenth Example: The Law must be changed

Paul said in his Epistle to the Hebrews:

> For the priesthood being changed there is made of necessary a change also of the law 202.

This verse shows that a change of priesthood essentially changes the previous law. Under the same principle the Muslims are justified in their contention that Christian law has also been abrogated (by the appearance of the Holy Prophet, peace be upon him). The following statement appears in the commentary of D'Oyly and Richard Mant:

> The Law has been certainly abrogated with regard to the injunction of sacrifices and cleanliness.

Seventeenth Example

In chapter 7 verse 18 of the same Epistle we find:

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201 Gal. 3:23-25
202 Heb. 7:12

> For there is verily a disannulling of the commandment going before for the weakness and unprofitable-ness thereof.

This verse is unambiguous in saying that the main cause of abrogation of the law of Moses was that it was weak and unprofitable. The commentary of Henry and Scott contains the following statement:

> The law and the priesthood that were unable to be perfected were abrogated, and the new priesthood and mercy rose to give perfection to the righteous.

Eighteenth Example: The Torah was Defective

Paul says in his letter to the Hebrews:

> For if that first covenant had been faultless, then should no place have been sought for the second [203].

Further in verse 13 he says:

> A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The above statement implies that the injunctions contained in the Pentateuch (Torah) are old and defective and therefore should be abrogated. D'Oyly and Richard Mant quoted the following comments of Pyle on the verse quoted above:

> It is evidently clear that the will of God is that he should abrogate the old and defective with the new or better message. It therefore abrogates the Jewish faith and ordains the Christian faith in its place.

Nineteenth Example

Paul's Epistle to the Hebrews 10:9 has:

> He taketh away the first, that he may establish the second.

Again the following statement of Pyle was quoted by D'Oyly and Richard Mant in their commentary with regard to verses 8 and 9:

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203 Heb. 8:7

The apostles made deductions from these two verses and declared that sacrifices of the Jews were not enough. For this reason Christ chose death for himself to make up for this lack and by the one action he abrogated the validity of the other.

Conclusions

Any sensible reader of the above examples and statements will inevitable arrived at the following conclusions:

1. The abrogation of some precepts in a preceding law is not limited to Islamic law alone. The occurrence of abrogation of preceding laws is quite normal.
2. All the injunctions of the law of Moses, be they eternal or otherwise, were abrogated by the law of Jesus
3. Paul's writing also speaks of abrogation with regard to the whole Torah together with its injunctions.
4. Paul proved that a change of priesthood also necessitates a change of law.
5. Paul claimed that everything that becomes old has to vanish away. This allows us to contend that the law of Jesus being older than the law of Muhammad (peace be on both of them) must be abrogated. It should be noted that Paul and other exegetes, in spite of their admission that the injunctions of the Torah were ordained by God, used discourteous and improper words for them.
6. According to our definition of abrogation there is nothing wrong and objectionable about the injunctions of the Torah being abrogated 204. However the statements indicating eternality and insisting that they should be enforced through the generations put some injunctions beyond the scope of abrogation and make their abrogation objectionable. We are free from this objection because, firstly we do not believe in the present Pentateuch to be the original word of God of written by Moses as we have produced scores of proofs to show, secondly, as we have shown, the present Pentateuch has been subjected to great distortions and alterations, and thirdly, according to Christian belief, God may regret and be ashamed of some of his acts and feel regretful about some of his previous orders, causing him to change them afterwards. Similarly he is imputed with making everlasting promises and the not fulfilling them as is asserted by some of the books of the Old Testament. The Muslims are absolutely free fro such impure and polluted thought.

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204 That is, with the change of time and circumstances it is quite admissible and reasonable to change the precepts to meet new requirements.

As far as their interpretations with regards to the words of eternality 205 are concerned, they cannot be justified and accepted for the obvious reason that the words must be taken to mean what they say.

The Second Kind of Abrogation in the Bible 206

First Example

God asked Abraham to slay his son and offer him as a sacrifice to the Lord, but this injunction was abrogated before being practised. The whole story of this event is related in chapter 22 of Genesis.

Second Example: Promise of Priesthood Abrogated

I Samuel 2:30 contains the following statement of a prophet to Eli 207, the Priest:

> Wherefore the Lord God of Israel saith, 'I said indeed that thy house and the house of thy father, should walk before me for ever: but now the Lord saith, 'Be it far from me; for that honour me I will honour, and they that despise me shall be lightly esteemed.

Further in verse 35 it says:

> And I will raise me up a faithful Priest.

God first made promise that the priesthood would remain in the family of Eli the Priest, and in the family of his father, but in the latter statement he transferred the promised priesthood to a new priest. The commentary of D'Oyly and Richard Mant contains the following statement of Patrick:

> God abrogated the injunction promising the priesthood to Eli and his family. The priesthood was the given to Eleazar the elder son of Aaron. Then it was given to Tamar, the younger soon of Aaron. For the sins of Eli's sons the priesthood was transferred to the family of the priest, Eleazar.

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205 The Christians usually contend that the injunction containing the words 'ever' and 'always' etc. signify up to the end of the period of the Old Testament. It may be noted that at many places of the Pentateuch the words 'through generations' or other expressions to the same effect have been used to indicated eternality, for instance, Genesis 17:12 and Exodus 12:12

206 That is, the abrogation of a former injunction of a particular Prophet within the same dispensation.

207 Eli, the priest, is one of the ancient judges of the Jews who brought up the prophet Samuel. He was promised that priesthood would continue for ever in his family but on account of the perversion of his sons God abolished this priesthood from his family.

This implies that the above promise of priesthood was abrogated twice in the law of Moses and it was abrogated the third time with the coming of the law of Jesus. The priesthood did not remain in the family of Eleazar nor in the family of Tamar either. The promise made to Eleazar is described in chapter 25 of the Book of Numbers in the following words:

> Behold, I give unto him my covenant of peace: and he shall have it and hi seed after him, even the covenant of an everlasting priesthood 208.

It should not come as a surprise to learn that according to Judaeo-Christian thought, God may go against his everlasting promise. The books of the Old Testament contain statements claiming that God repents and regrets after having done a certain things. For instance Psalm 88 contains David's address to God in theses words:

Thou hast made void the covenant of thy servant: Thou hast profaned his crown by casting it to the ground.

And Genesis 6:6-7 contains the following statement:

> And it repented the Lord that he mad a man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them.

Verse 6 and the last phrase of verse 7, "It repenteth me …" are clear in implying that God is regretful about what He has done. Psalm 106:44 contained the words:

> Nevertheless he regarded their affliction when he heard their cry: and remembered for them his covenant and repent according to the multitude of his mercies 209.

I Samuel 15:11 contain God's statement in these words:

> It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments.

Further in verse 35 of the same chapter we find:

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208 Num. 25:12,13

209 In the present Urdu version it has been changed to this effect: "He showed pity according to the multitude of his kindness." Perhaps this is the latest example of distortion in the text.

Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

In view of the above statements containing "God's repentance" and "his regrets" about creating man and making Saul the king of Israel, the possibility of "God's repentance" on making Jesus a Prophet cannot be ruled out as Jesus' "claim of being God incarnate" is greater sin than the disobedience of Saul. God, according to the above statements, similarly it makes it possible that God might have not known that Jesus would "claim to be God" after becoming a Prophet. We neither believe in the possibility of God's repentance nor do we accept that Jesus made any claim to godhood. We believe that God is absolutely free from such imperfections and Jesus is very far from making such false claims.

Third Example: Baking Bread With Dung

Ezekiel 4:10 contains the following injunction:

And thy meat which thou shall eat, shall be by weight, twenty shekels a day

And in verse 12 it says:

And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man.

Further in verse 14 and 15 it contains:

Then said I, Ah Lord God, behold, my soul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then He said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

According to this statement God first commanded Ezekiel to prepare his bread with the filth of man then after Ezekiel's supplications he abrogated His first commandment and changed it by allowing cow's dung in place of man's.

Fourth Example: The Place of Sacrifice

We read in Leviticus 17:3,4:

> What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp and bringeth it not unto the door of tabernacle of the congregation. To offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

In contrast to this we find this statement in Deuteronomy 12:15:

> Thou mayst kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord, thy God which he hath given thee.

Further in verse 20 to 22 it says:

> When the Lord thy God shall enlarge thy border, as he hath promised thee, and thus halt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest neat flesh, whatsoever thy soul lusteth after. If the place which the Lord thy God hath chosen to put his name there be too far from thee, than thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whtsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

The above statement abrogates the commandment of God contained in Leviricus quoted earlier. Horne, after quoting these verses, said on page 619 of the first volume of his book:

> Apparently these two place are contradictory to each other, but keeping in view the fact that according to the circumstances of the Israelites changes in the law of Moses were usual, and the law did not preclude changes.

Further he said:

> In the fortieth year of his migration and prior to his coming to Palestine, Moses abrogated this injunction through the injunction of Deuteronomy and permitted them after coming to Palestine to eat goats and cows wherever they liked.

This commentator admits the presence of abrogation in these verses and also is convinced that changes were made in the law of Moses according to the changing circumstance. In the light of this how can they justify themselves

raising objections against other religions for minor changes and why do they insist that abrogation necessarily attributes ignorance to God?

Fifth Example: The Workers of the Tabernacle

Numbers 4:3,23,30,35,39,43 and 46 make us understand that the number of workers in the Tabernacle should not less than twenty-five or more than fifty, while 8:24-25 of the same book say that this number should not be less than two or more than fifty.

Sixth Example: The Sin Offering of the Congregation

Leviticus 4:14 says:

> The congregation shall offer a young bullock for the sin.

Numbers chapter 15 contains:

> All congregations shall offer … one kind of the goats for a sin offering.

The first injunction is abrogated by the second.

Seventh Example

From Genesis chapter 6 God’s commandment is understood to be that two living creatures of every sort should be carried in Noah’s Ark, while from chapter 7 it is understood that seven of every clean beast and two of every unclean beast are to be taken 210. Further in the same chapter we are informed that two of each kind were taken into the Ark. This statement in this way was abrogated twice.

Eighth Example: Hezekieh’s Illness

II Kings 20:106 says:

> In those days was Hezekiah sick into death. And the Prophet Isaiah, the son of Amoz come to him and said unto him, Thus saith the Lord. Set thine house in order; for thou shalt die, and not live. Thou he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that word of

210 “Of every clean beast thou shalt take to thee by sevens, the male and his female.”

the Lord came to him saying, ‘Turn again and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears, behold, I will heal thee: On the third day thou shalt go up unto the House of the Lord. And I will add unto thy days fifteen years.

Ninth Example: The Mission of the Twelve

The Gospel of Matthew 10:5 has:

These twelve Jesus sent forth, and commanded them saying, go not into the way of the Gentiles, and unto any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.

The Gospel of Matthew contains the following statement of Christ with regard to his own mission in chapter 15 verse 24:

I am not sent but unto the lost sheep of the house of Israel.

These show that Jesus sent his disciples only to the Israelites. The Gospel of Mark, however, 16:15 has recorded Jesus as saying:

Go ye into the world and preach the Gospel to every creature [211].

According to Mark this statement was made by Christ just before his ascension to Heaven. Hence this abrogated the former statement.

Tenth Example: Command to Observe the Law of Moses

The Gospel of Matthew chapter 23 verse 1 contains the words:

Then spoke Jesus to the multitude, and his disciples saying, The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do.

This statement is clear in implying that they are being commanded to obey what the Pharisees say, and there is no doubt that the Pharisees insist on the observance all the practical injunctions, of the Torah and particularly the injunctions that are of an eternal nature, when in fact all of them were abrogated by Christian law, as we have demonstrated in detail when discussing the first kind of abrogation.

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211 The former statement has been abrogated by the latter above.

It is strange that Protestant scholars often reproduce these verses as an argument against the abrogation of the Torah. This means that they should be killed for not keeping the Sabbath, since the law of Moses declared that such men must be killed. We have discussed this in detail under the first kind of abrogation.

Eleventh Example

We have already shown under the thirteenth example of the first kind of abrogation that the Apostles abrogated all the practical injunctions of the Torah except four injunctions out of which three were abrogated later by Paul.

Twelfth Example

Luke 9:56 contains the following statement of Jesus:

> For the son of man is not come to destroy men’s lives, but to save them.

John3:17 and 12:47 also contain the same statement but Paul’s Second Epistle to the Thessalonians 2:8 contain this statement:

> And then shall that Wicked be revealed, whom the Lord shall consume with spirit of his mouth and shall destroy with the brightness of his coming.

The latter statement obviously abrogates the former injunction.

In view of the above examples of the presence of both kinds of abrogation in the Old and New Testaments, the claim made by the Judaeo-Christian scholars, that there is no possibility of abrogation in the Bible, is proved false and incorrect beyond any doubt. We may, however, repeat that with the change of time, place and the circumstances of the subject, certain changes in legal injunctions are quite logical and even necessary in order to meet the new requirements of the subject of the Law. Certain injunctions may be useful and proper for the people at one time, and unnecessary and inappropriate at another.

THE INNOVATION OF THE TRINITY

The Impossibility of the Dictrine of Trinity

At the beginning of this section we would like to make the following twelve points which, we are sure, will help the reader have easy access to the truth.

First Point: Who is God?

The books of the Old Testatment bear witness to the fact thath God (Allah) is one, the Everlasting, the Undying. He has absolute power over everything and can do anything He likes. He has no equal. None is similar to him neither in essence nor in attributes. He is independent of physical form or features. These facts are so abundantly found in these books that no examples are needed.

Second Point: The Prohibition of Worshipping Anything Other than Him

This prohibition is clearly mentioned in many places of the Pentateuch, for example in Exodus, chapters 20 and 34. We even find it mentioned in Deuteronomy chapter 13 that any Prophet or anyonereceiving inspiration were to ask people to worship other than God alone, even in a dream, he should be killed no matter how many miracles he performed. Similarly anyone encouraging his friends or relatives to look to other gods must be stoned to death. Chapter 17 of the same book declares that anyone found guilty of worshipping other gods, man or woman, shall be stoned to death.

The Third Point: The Attributes of Physical Features of God

There are many verses of the books of the Old Testament that mentioned different limbs, physical form and features in connection with God.

For example Genesis 1:26,27 and 9:6 mentioneds God's face and other limbs. Isaiah 50:17 contains a description of the head of God while Daniel 7:9 the head and hair of God are mentioned.

A list of some passages containing descriptions of physical feath=ures and limbs etc. in connection with God is given below:

1.	Genesis 1:26,27 and 9:6	Face and other Limbs
2.	Isaiah 59:17	Head
3.	Daniel 7:9	Head and Hair
4.	Psalms 43:3	Face, Hand and Arm
5.	Exodus 33:23	Face and Neck
6.	Psalms 33:15	Eyes and Ears
7.	Daniel 9	Eyes and Ears

8.	I Kings 8:29	The Eyes
9.	Jeremiah 16:17, 32:19	The Eyes
10.	Job 34:21	The Eyes
11.	Proverbs 5:21, 15:3	The Eyes
12.	Psalms 10:4	The Eyes & Lashes
13.	Psalms 17:6,8,9,10	The Ear, Foot, Nose & Mouth
14.	Isaiah 30:27	Lips and Tongue
15.	Deuteronomy 33	Hands and Foots
16.	Exodus 31:18	Fingers
17.	Jeremiah 4:19	Belly and Heart
18.	Isaiah 21	Back
19.	Acts 20:28	Blood

There are two verses in the Pentateuch that speak of God as being metaphysical i.e. free from form and features. Deuteronomy 4:12 says:

> And the Lord spake unto you out of midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.

Further in verse 15:

> Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto.

Since the above two verses correspond to human reason, they do not require explanations as do the others listed below.

Similarly there are verses in the Bible that relate God to space. Such verses are present in both the Old and New Testaments. Some of them are listed below:

Exodus:	25:8, 29:45,46
Numbers:	5:3, 35:34
Deuteronomy:	26:15
II Samuel:	7:5,6
I Kings:	8:30, 32, 34, 36, 39, 45, 49
Psalms:	9:11, 10:4, 25:8, 67:16, 73:2, 75:2, 98:1, 134:21
Joel:	3:17,21
Zachariah:	8:3
Matthew:	5:45,48, 6:1,9,14,26, 7:11,21, 10:32,33, 3:50, 15:12, 16:17, 18:10,14,19,35, 23:9,22

All the above verses connect God to space 212. There are very few verses in the Old and New Testaments that describe God as being beyond space and time. Two examples are Isaiah 66:1,2 213 and Acts 7:48 214. Since these few verses are acceptable to human reason, and in accordance with rational arguments, they do not require any explanation. The other verses ascribing space to God, however, require interpretation. The Judaeo-Christian scholars also agree with us that such verses require some explanation.

Fourth Point: Metaphorical Meanings of Words

It has been confirmed that God has no physical form and features. We find confirmation also in the New Testament that God cannot be seen. The Gospel of John 1:18 has:

> No man hath seen God at any time.

This proves that any being, visible to human eyes, cannot be God. If the word 'God' is used for a visible being one should not be misguided by it. It may be explained here that the word God used for any one but God would be a metaphor or a figurative use of the word 215. There is no doubt that there may be same proper reason for using such words for being other than God. The following example will make it more clear. We find such words used in the Pentateuch for the angels only because they demonstrate God's glory more that do any other creatures. Exodus 23:20 contains the following statement of God:

> Behold I send an angel before thee, to keep thee in the way, and to bring thee into place which I have prepared. Beware of him, and obey his voice. Provoke him not; for he will not pardon your transgressions: for my name is in him.

Further in verse 23 it says:

> For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittite and the Perizzites, and the Canaanites, the Hivites and the Jebusites; and I will cur them off.

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212 We give the contents of one of the many references quoted above, "Let them make me a sanctuary; that I may dwell among them." Exodus 25:8

213 "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest."

214 "Howbeit, the Most High dwelleth not in temples made with hands."

215 Our author here seems to explain that sometimes words are not used in their proper and usual meanings, only to convey some special message proper for the occasion. (Raazi)

In the above statement the words, ‘I send an angel before thee’ and ‘mine angel shall go before thee’, are sufficient to prove that the moving post of the cloud of the day and the moving post of fire at night, guiding the Israelites in their way, was none but an angel 216 of God. Deifying words have been used for this angel 217 simply for the above reason.

The Attribution of Divinity to Other than God Himself in the Bible

This occurs profusely in the Bible in connection with angels, man, even Satan and inanimate things. In some place explanations have been given but at other times the metaphorical significance is so obvious that it leave no room for doubt or misunderstanding. I would like to give some specific examples of this occurring in the Bible 218.

We will not reproduce the whole text, but only the part directly related to the point in question. Genesis 17:1-4 says:

> And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God Talked with him saying, ‘As for me behold my covenant is with thee, and thou shalt be a father for many nations.’

Further in verses 7-9 we find:

> And I will establish my covenant between me and thee and thy seed after thee in thy generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

Verses 15,18,19 and 22 of this chapter contain the words, “And God said unto Abram”, “And Abram said unto God,” etc. It is clear that the word ‘God’ is being used for one talking to Abraham, while in fact, the talker was an angel of God which is confirmed by the last sentence (of verse 22) that is, “God went up from Abraham.” Here the words Lord and God have been used for the angel, even the angel himself has used these words saying, ‘I am Almighty God’, ‘I will be their God.’

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216 At the time of Exodus God sent an angel that in the daytime moved in the form of cloud to shade the Israelites, at night it burnt like a fire. It was to guide thyem in their way.

217 For example we find in Exodus 40:34: “Them a cloud covered the tent of the congregation and glory of the Lord filled the tabernacles.” Here the words ‘glory of the Lord’ have been used referring to the glory of the angel.

218 The quotations are taken from the Oxford University Press edition of the King James Version.

Similarly these words are also used in chapter 18 of Genesis for the angel that appeared to Abraham along with two other angels who predicted the birth of Isaac, and inform him that the land of Lot would soon be destroyed. In this book the word God is used fourteen times for others. The same book at 28:10-17, describing the event of Jacob's departure from Beer-sheba, has:

> And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold the Lord stood above it and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south: and in thee, and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, 'Surely the Lord is in this place; and I knew it not. And he was afraid and said, How dreadful is this place! This none other but the house of God, and this is the gate of heaven.

Further the same book at 31:11-13 Jacob addressed his wives Leah and Rachel:

> And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled and grisled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou annointedst the pillar, and where thou vowedst a vow into me; now arise, get thee out from this land, and return unto the land of thy kindred.

Further in 32:9 of the same book it says:

> And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which sadist unto me, Return unto my country, and to thy kindred.

Further in verse 12:

> And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And again in 35:1 of the same book:

> And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and with me in the way which I went.

Describing the same event in detail in verse 6 of the same chapter it says:

> So Jacob come to Luz, which is in the land of Canaan, that is, Beth-eol, he and all the people that were with him, And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

Also we find in Genesis 48:3-4

> And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

It should be noted that the one who had appeared to Jacob was in fact an angel as is explicitly understood from Genesis 31:11-13. The vow and covenant made by him was with the angel, and not directly with Almighty God, but we have seen in the above example that Jacob used the word God for this angel more than eighteen times. Even the angel himself used this word for himself

The Attribution of Divinity to Angels

We find another incredible and strange story about Jacob described in Genesis 32:24-30:

> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him. What is thy name? And he said, Jacob. And he said, Thy name shall be

called no more Jacob, but Israel 219; for a prince hast thou power with God and with men and hast prevailed. And Jacob asked him, and said; Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.

It is obvious that the wrestler with Jacob was an angel referred to as God in the above verse. Firstly, because if we take the word God here in its real sense it would imply that the God of the Israelites is, God forbid, so weak and helpless that he could not overcome a man in a wrestling match which lasted for the whole night. Secondly, because the prophet Hosea made it clear that he was not God but an angel. It says in Hosea 12:3-4.

He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him, he found him in Beth-el, and there he spake with us.

In this statement also the word God is used twice for the angel. Besides, we find in Genesis 35:9-15:

And God appeared unto Jacob again, when he come out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply: a nation, and a company of nation shall be of thee, and kings shall come out of thy loins: And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him; even a pillar of stone; and he poured a drink offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him Beth-el.

Here also the word God has been used five times for the angle who spoke to Jacob.

Also we find in Deuteronomy 1:30-33:

The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye come into this place. Yet in this thing ye did not believe the Lord your God, Who went in

219 Israel in Hebrew signifies wrestler with God.

the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

The same use of the word 'God' is found repeatedly in the above passage. Again in Deuteronomy 31:3-8, we find this statement:

> The Lord thy God, he will go over before thee, and he will destroy these nations from before thee … Be strong and of a good courage, fear not … for the Lord thy God, he it is that doth go with thee; he will be with thee.

Here too the word 'God' has been used for an angel. In the book of Judges 13:22 this angel is described as having appeared to Manoah 220 and his wife:

> And Manoah said unto his wife, We shall surely die, because we have seen God.

While verses 3, 9, 13, 15, 16, 18 and 21 speak clearly of his being an angel and not God. Besides, the word 'God' is used for the angel of God also in Isaiah 6, I Samuel 3, Ezekiel 4 and 9, and in Amos 7.

The Attribution of Divinity to Men and Satan

Psalm 82:6 gives us a particular clear example of this, saying:

> I have said, Ye are gods, and all of you are children of the most High.

Here we find the word 'god' used for all people. Also in II Corinthians 4:3-4 we find:

> But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

According to Protestant scholars, "God of this world' in this passage signifies Satan.

By pressing the above examples from the Bible we intended to prove the fact that simply because the word "God' has been used for someone or something else, that does not cause any sensible soul to think that those things have become God or sons of God.

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220 Manoah is the father of Samson, the famous character of the Bible.

Fifth Point

We have already shown under the third and the fourth point that metaphorical use of the word 'God' is found in abundance in the Bible. Now we intend to show that the use of metaphor in the Bible is not limited only to the occasions cited above. There are many other situations where metaphor and exaggeration are used quite freely.

The following examples will show it more clearly. Genesis 13:16 contains the words:

> I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Another example of exaggeration is found in 22:17 of the same book:

> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.

A similar promise was made to Jacob that his generation would be multiplied in number as the dust of the earth, while in fact the generation of both Prophets together have never been increase in number equal to th number of grains found in a few grams of sand far from being equal to the dust of all the sea-shores of the earth.

Describing the land promised to the Israelites, Exodus 3:8 says:

> Unto a land flowing with milk and honey.

While we all know that no such place exists on earth. Deuteronomy chapter 1 contains the following statement:

> The cities are great and walled up to heaven 221.

And in chapter 9 we read:

> To possess nations greater and mightier than thyself, cities great and fenced up to heaven 222.

Psalm 78:65-66 says:

221 Deut. 1:28
222 Deut. 9:1

> Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine, And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

Psalm 104:3 contains this eulogy to God:

> Who layeth the beam of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.

The writing of the evangelist John are full of metaphors, similes, hyperboles and exaggerations. You will hardly find a sentence that does not require interpretation. Those who read his Gospel, his Epistles and his Revelation are well acquainted with this characteristic of John. For example he starts chapter 12 of Revelation with this description:

> And there appeared a great wonder in heaven; a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve starts; And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
>
> And there was a war in heaven: Micheal and his angels fought against the dragon; and the dragon fought, and his angles, And prevailed not; neither was their place found any more in heaven.

The ludicrous description above seems a meaningless outpouring of a madman until some sensible explanation can be found for it which is certainly not easy in this case. The Judaeo-Christian scholars do try to forward some explanations for such statements and do admit the presence of exaggeration and hyperbole in the holy scriptures. The author of *Murshid as-Talibeen* said in section 3 of his book:

> As far as the style of sacred books is concerned, it is full of innumerable and complicated metaphors, particularly the Old Testament.

He further has said:

> And the style of the New Testament is also highly metaphorical, particularly the events of our Saviour. For this reason many wrong notions and ideas have spread, as some Christian teachers have tried to provide such passage with word for word explanations. Here are some examples to show that word for word explanation for metaphorical passages is not admissible. In Christ's statement about King Herod: "Go ye, tell that fox 223," obviously, the word 'fox' refers to the cruel and deceitful king, since this animal is known for being cruel and deceitful. Similarly our Lord said to the Jews:
>
> > I am the living bread which came down from heaven: if any man eats his bread, he shall live ever: and the bread that I will give is my flesh, which I will give for the life of the world 224.
>
> but the Jews took this passage in its literal sense and asked how it was possible for him to offer them his own flesh to eat, not realizing that it referred to the sacrifice of Christ offering himself as atonement for the sins of the whole world. Our Saviour also said on the occasion of the Eucharist about the bread that, 'It is my body' and about the drink that, 'It is the blood of my covenant'.
>
> Then from the twelfth century Roman Catholics started to interpret it in another sense, in contradiction to the statements of the sacred books, and invented the teaching of the transubstantiation, by which the bread and drink would transformed into the body and blood of Christ. Whereas we say that the bread and wine still retain their substance and do not change at all. The correct explanation of the statement of our Lord is that the bread is like the body of the Christ and wine is like his blood.

This admission is quite clear and unambiguous, but he has interpreted Christ's statement to refute the belief of the Catholics that the bread and drink are really transformed in the body and blood of Christ, while in fact, the apparent meanings of the passage are exactly what the Catholics have understood. Christ's statement is this:

> And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins 225.

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223 See Luke 13:32
224 John 6.51
225 Matthew 26:26-27

The Catholics, who believe in the transformation of the bread into the body of Jesus, were in the majority before the appearance of the Protestant movement. The number of people of this sect is still greater all over the world.

Since this belief of transformation is not correct, in the opinion of the Protestants, on the grounds that it is not acceptable to human reason and commonsense, the concept of trinity should similarly be rejected on the same grounds, because universally acknowledged rational arguments bear witness against it, though some vogue indications to this concept may be found in some biblical statements. It may be contented that the fact that this belief is now the belief of millions of sensible Christians, is, in itself, an argument for its being a believable concept. In answer to this contention we may remind them that the millions of Roman Catholics who still hold the belief of transubstantiation are equally sensible and are greater in number than the Protestants. They still firmly believe in the actual transformation of the bread into the body of Christ. This invalidates the Protestant contention. Now we will show that the sacrament of the Eucharist, as believed by the Catholics, is totally irrational and something that is totally unacceptable to human reason.

First Argument

The Roman Catholics Church claims that the wine and bread physically change into the blood and body of Christ and become, in a real sense, Christ himself. This bread, when transformed into Christ, must, therefore, be physically transformed into human flesh. It is clear, however, that the bread retains all its properties and anyone seeing and touching it finds nothing but bread, and if this bread is left for some time it decays and decomposes like any other bread. It will not show any of the changes that occur when the human body decomposes.

Second Argument

The presence of Christ, with his divine character, at thousands of places in one and the same time may be possible in Christian thought but it is not compatible with his human character. Because being fully human he was like other human beings, feeling hunger, eating, drinking, and sleeping as all other men do. Being human he was even afraid of the Jews and fled from them. It is, therefore, logically impossible that Christ possessing a single human form could be present physically at innumerable places at the same time [226].

226 The Christians believe that wherever in the world the ceremony of Eucharist is performed, Christ physically makes himself present at that place

Third Argument

If we assume that the thousands of priests are capable of instant consecration, making the bread offered by them instantly turn into the body of the same Christ who was born of the Virgin Mary at their recitation, it leaves us with two possibilities: either every one of these Christs is exactly and precisely the same real Christ born of the Virgin Mary, or that every one of them is other than the real Christ.

Fourth Argument

Now when the bread has turned into the body of Christ in the hands of the priest, he breaks it into many small pieces. This again presents two possibilities, either Christ is also divided into an equal number of small pieces or each piece again turns into a complete and perfect Christ. According to the former the eater of one piece would not be considered as having eaten the whole of Christ; and according to the latter, you will have to believe in the presence of an army of Christs.

Fifth Argument

The event of the Lord's supper that took place a little before the 'crucifixion' served the purpose of the sacrifice that was latter supposed to have been achieved by putting Jesus on the cross and crucifying him. It was quite unnecessary that he should be crucified by the Jews after having already sacrificed himself. Because, according to Christian thought, the only purpose of Christ coming in the world was to sacrifice himself for the redemption of the world. He had not come to suffer again and again for this purpose, as is understood from the last passage of Hebrews chapter 9 227.

Sixth Argument

If the Christian claim is taken as correct, it would make the Christians more cruel than the Jews as they persecuted Christ only once and left him 228 while the Christians day by day persecute Christ, slay him and eat and drink his flesh and blood. If the Jews can be condemned to and cursed for crucifying Christ once what should be the fate of those who kill and slay Christ a number of times every day and do not leave him alone after this but eat his flesh and drink his blood? What can be said of those who do not hesitate to eat their god? If their

227 "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without the sin unto salvation.

228 The Christian Church, after the pact of friendship with the Jews in 1964, clearly declared that the Jews had noting to do with the killing of Christ. This declaration stands in clear contradiction with what the Bible says and shows the scant respect they give to the Bible.

god cannot save himself from their clutches who on earth will be safe from them?

Seventh Argument

Luke 22:19 contains the following statement of Christ with regard to the institution of Eucharist:

> This do in remembrance of me.

If this supper was in itself a sacrifice, then it cannot have been a memorial or a remembrance, as nothing can be a remembrance of itself.

People who accept such superstitious as a bread turning into Christ are all the more liable to become a prey to greater superstitions in divine matters such as the concept of God and other matters related to reason. We contend that if all these sensible followers can agree on a belief which is absolutely rejected by logic and commonsense, either in blind pursuance of their ancestors or for some other reason, it should not be come as a surprise to us that the Protestants and Catholics have together agreed on the trinity which is more absurd and more in contradiction with human reason.

There are a large number of people, a greater number, in fact, than the Catholics, who are called heretics because they have abandoned the Christian faith simply because they found too many institutions and beliefs of the Christian faith unacceptable to human reason. They refused to accept what is unacceptable. Moreover, there is another sect called Unitarians who also have rejected the institution of Eucharist. The Jews and the Muslims also refute and reject this mythological and even absurd teaching.

Sixth Argument

There are innumerable examples of ambiguity found in the statements of Christ. So much so that his disciples and close friends could not understand his message until Jesus himself had elucidated it. The statements explained by Jesus have definitely been understood but many other statements that were not explained by him still remain obscure and ambiguous except some of them that were understood with great effort after a long time. There are many examples of this in the New Testament of which we will mention only a few.

First Example

Chapter 2 of the Gospel of John, describing the event of some Jews who asked Christ for some signs, reports the following reply of Jesus to the Jews:

> Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said [229].

In this example even the disciples of Jesus could not understand the significance of the above statement until the resurrection of Christ let alone it being understood by the Jews.

Second Example

Jesus said to Nicodemus [230].

> Except a man be born again, he cannot see the kingdom of God [231].

Nicodemus not understanding Jesus, answered:

> How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus tried to make him understand the second time, but he still did not understand, then Jesus said to him:

> Art thou a master of Israel, and knowest not these things [232]?

Third Example

Christ, addressing the Jews, said:

> I am that bread of life … This is the bread which cometh down from heaven, that a man may eat thereof, and not die [233] … and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them … Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

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229 John 2:19-22

230 Nicodemus was a ruler of the Jews, a Pharisee, who come to Jesus and asked some questions. Jesus addressed him and said many things that he could not understand.

231 John 3:3

232 John 3:10

233 The author has selected sentences from a long description given by John and can be found in John 6 from verse 48 onward.

> For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that aeteth me, even he shall live by me …
>
> Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?
>
> … From that time many of his disciples went back, and walked no more with him.

This time the Jews did not understand Jesus and even his disciples found it hard and complicated with the result that many of his disciples abandoned him.

Fourth Example

The Gospel of John 8:21-22 has:

> Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: Wither I go, ye cannot come. Then said the Jews, Will he kill himself? Because he saith, Wither I go, ye cannot come.

Fifth Example

John 8:51-52 says:

> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him. Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

Here too, the jews could nt understand the statement of Jesus, rather they accused him of being possessed by the devil.

Sixth Example

We read in John 11:11-14:

> And after he saith unto them, Our friend Lazarus 234 sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they though that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.

234 Lazarus was the man who was raised from the dead by Jesus with the grace of God.

Here we see that the disciples did not understand him until he explained what he had meant.

Seventh Example

Matthew 16:6-12 contains the following statement:

> Then Jesus said unto them, Take heed and beware of the leaven of the Pharisee and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? … How is it that ye do understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Similarly here the disciples could not understand what Jesus said to them until he explained it to them.

Eighth Example

Under the description of the maid that was raised from the dead we find this statement in Luke 8:52-53:

> And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.

Jesus, in this example, was laughed at, as no one could understand what he meant.

Ninth Example

We find the following address of Jesus to his disciples in Luke 9:44-45:

> Let these sayings sink down into your ears: for the Son of man shall be delivered into the hand of men, But they understood not this saying, and it was hid from tem, that they perceived it not: and they feared to ask of that saying.

The disciples again could not understand Jesus in the above example.

Tenth Example

The following statement appears in Luke 18:31-34:

> Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

On this occasion the disciples did not understand this saying even though it was the second time that they had been told about it. Apparently the above statement had no ambiguity in it. Perhaps the reason for their not understanding this saying was that they had learnt from Jews that Christ would be a great king. Now at the appearance of Christ when they embraced his faith, they were looking forward to the time when they would sit on the royal throne with Christ. They had firm belief in this because Christ himself had promised them that they would sit on twelve thrones, and each of them would rule over the people of one tribe of the Israelites. They thought the kingdom promised by him was the kingdom of this world, as indicated by the literal sense of Christ's words. Now the above saying was totally against their expectations and belief. We are going to show, in the next pages, that the disciples of Jesus truly had such expectations.

Everlasting Doubt Concerning Some Precepts

Due to the ambiguity of some of Christ's statements his disciples were left in everlasting uncertainty with regard to some matters related to faith and they were unable to remove this doubt as long as they lived. For instance, they believe that John the Baptist would not die until the Day of Resurrection and they firmly believe that the Day of Resurrection would come in their lifetime. We have discussed these two matters in detail earlier in the book.

It is established that the actual words of Christ are not found in any of the Gospels. The Gospels only contain a translation of what the narrators or reporters thought Christ had said. We have produced undeniable evidence to prove that there is no trace of the existence of the original Evangel. All that we have is a translation and that, too, is without any sign or indication of the translator. There is no convicting proof, either, that other books which are ascribed to various authors really were written by these authors. We have already shown that these books have undergone innumerable alterations, and have been badly distorted. We have also proved that believing Christians have

distorted these text for religious purposes, that is, either for supporting some commonly believed precept or for removing certain objection from it.

We have also shown in earlier pages that any texts concerning the precept of trinity have also been distorted and changed. The following lines were added to the text of chapter 5 of the First Epistle of John:

> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost 235:

Similarly some words were added to the text of chapter 1 of Matthew while a complete verse as omitted from chapter 22 of Luke.

The Seventh Point: Impossibility of the Possibles

Sometimes human reason is not able to have access to the full significance of certain things but at the same time it does not discard them as impossibilities. Their existence is accepted as being possible. All such things, therefore, are considered to lie in the category of the possible.

Similarly sometimes human reason, on the basis of some rational argument or merely on apparent evidence, decides that something is impossible. The existences of all such things are categorized as impossibilities. Obviously each of them is explicitly differently from the other. Similarly two things contradictory to each other cannot exist together. Likewise it is not logically possible for one thing to be devoid of both the qualities of possibility and impossibility. For example, one cannot be human and non-human at the same time. For instance if Zayd is not non-human he must be human, or if a stone is not human it must be non-human. Anything claimed against these logical rules would be considered absurd and impossible by every sensible person throughout the world. In the same way singularity and plurality cannot be found in one thing at the same time. Similarly two opposite cannot exist together at the same time. For instance, light and darkness, blackness and whiteness, warmth and coldness, wetness and dryness, visibility and invisibility, motion and immobility, cannot exist together. This is so obvious that human reason would instantly decide against it.

The Eighth Point: What To Do With Counteracting Arguments

There are situations when we are faced with counteracting arguments between the two ideas. In such cases if we are unable to prefer one over the other, both have to be discarded, otherwise some convincing explanation must be found for both. However it is essential that this explanation must not be rational impossibility. For example the verse speaking of God's physical form

235 I John 5:7

and features contradict or counteract the verses that speak of God as being free from physical shape and form. It is therefore essential to interpret these verses so as to remove the apparent contradiction from them. At the same time it is essential that this interpretation should not define God as being physical and non-physical at the same time, because such an interpretation would be a rational impossibility and unacceptable to human reason and would not remove the contradiction from the statements.

The Ninth Point: Three Cannot Be One

Number, in itself, is not self-existent. It always exists causatively. Philosophically speaking it is accidental. Every number therefore is an entity different from others. One is different from two, and three etc. Anything that is more than one, cannot be considered to be one. Any claim therefore, to the presence of singularity and plurality in one thing at the same time has to be rejected by human reason as being absurd and irrational.

The Tenth Point: Real Unity and Trinity Together

From our view point there would nothing objectionable if the Christians did not claim that the trinity and unity of God was real and factual, and that three were actually one and one actually three. If they claimed that unity existed in reality while the trinity existed only figuratively, in that case we would agree with them and have no contention with them. But they claim their gods to be three and to be one at the same time as is more than evident from the books of Protestant scholars. The author of *Meezan al Haqq* said in his book *Hall-al-Ishkal*:

> The Christians believe in trinity and unity in the real sense of the words.

The Eleventh Point: Different Interpretations of Trinity

The great Muslim scholar Maqrizi [236], describing contemporary Christians said in his book *Al-Kitat*:

> The Christians are divided into many sects: Melchites [237], Nestorians [238], Jacobites [239], the Bodhanian [240] and the Maronites who lived near Harran.

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236 Taqiuddin Ahmad al-Maqrizi, born in 1364 AH, was a great historian. His work on Egypt entitled Al-Kitat is a valuable document.

237 Melchites: They are related to the “king” of Rome. (See Al-Milal wan Nahah by Shahristani, vol.2 pages 39) They are an Eastern sect of Monophysites.

238 Nestorians: They are the follower of Patrick Nestorius, a well-known philosopher of the fifth century. He said that the one born of Mary was the Christ, and the ever-existent Son born of

He further said:

> The Melchites, Nestorians and Jacobites all believe that God is three persons and that the three persons are one, that is in their pre-existent essence. This means that the Father, the Son and the Holy Ghost combined together are one God.

Again he said:

> They claim that the Son was united with a born son, the uniter and the united together became Christ, and this Christ is the Lord and God of the people. Now there is disagreement among them regarding the nature of this Unity. Some Christians say that the essence of divinity and the essence of humanity were united together, and this unity did not cancel the essence of the other. Christ is both, the Lord God and the son of Mary who remained in her womb and was given birth by her and who was crucified.

Some other Christians claim that after being united they became two separate essence, one human and the other divine, and his death and crucifixion are related to his human aspect and not to his divine person. Similarly his birth is related to his former person. They say that Christ as a whole is worthy of worship and Lord God. Some Christians think that the human and divine essences were united but that the divine essence is inseparable, while others claim that the hypothesis of the son was incarnated into the body and was united with it. Others think that this unity is only an appearance like writing on wax or a reflection in a mirror. The Melchites says that God is the name of three meanings. They believe in one in three and three in one. The Jacobites claim that God was One and self-existent, non-physical, then later he became physical and human. The Maronites, on the other hand, hold that God is One. Christ is

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God had incarnated into Christ like the light of the sun is reflected in a mirror. Therefore the divine Christ and human Christ are separate entities. Therefore, Christ's prostration to God is not admissible. The Council of Ephesus declared Nestorius an infidel. As a result there was great disagreement and opposition among the Christians for a long time. Nestorius died in 451. Nestorians, after that, lived in Turkey, Syria and in some deserted parts of Iran. Their Churches are usually dark and in bad shape. (*Britannica* under the entry Nestorians vol.16 pages 246, 247. *Al-Milal wan Nihal* vol.2 pages 44,45 Cairo, *Al-Kitat* by Maqrizi vol.3 page 389)

239 Jacobites. This sect is said to follow the views the views of James Baradai, who was born in about 500. He preached that, as Christ was divine and human at the same time, he was likewise made two hypotheses. This was against the common belief of Christians since they believe that Christ possessed divinity and humanity but not two hypotheses in himself. The sect later claimed that Christ was in fact the Godhead. *Britannica* vol.12 page 859, Shahristani vol.2 page 48, Ibn Khaldun vol.1 page 225 and Ibn Hazm vol.1 page 49

240 Bodhanians: Maqrizi has said that they were Christians while Shahristani said they were Jews.

not his physical son but out of his kindness, love and grace he called him his Son, as Abraham was called the friend of God. In short they have great differences in this matter.

The above differences with regard to the interpretation of that trinity among Christians are so great and serious and so contradictory to each other that no definite conclusion can be arrived at. The Protestants, realizing this absurdity of the concept of union, rebelled against the opinion of their elders and took refuge in keeping silent on this matter.

Twelfth Point: The Trinity Did Not Exist Before

The previous peoples right from Adam to Moses had no concept of trinity. Some of the verses from genesis often quoted in its support are of no avail as Trinitarian interpretations of these verses are strange and far removed by the Christians. It says:

> And God said, let us make man in our image.

In this verse God has used first person plural for himself. The Christians deduce from it that God was not one and alone at the time of the creation. Augustine said in his book:

> Had the father been alone without the son, he would have not used the first person plural.

Even Paul used this person for himself (See I Corinthians 3:4 and 8:1). Besides, if this plural has to be taken in its literal sense what would happen to those fires person singulars used for God that are found profusely throughout the books of the Bible? Why and on what ground are they mot taken in their literal sense? If they contend that the Father, the Son, and the Holy Ghost, united together are one, the use of plural for himself should not be allowed. It is rationally impossible that the singular and plural be used in a literal sense for the same person. In case they contend that 'We' has been used in a literal sense while 'I' is used metaphorically, it would mean that the actual person 'We' for God is used in the whole Bible only two or three times, while figurative use of the singular person 'I' is used at thousands of places. It is strange that the word 'I' used in a thousand places is not to be taken literally and is interpreted as being figurative and the plural 'We' is taken to represent the reality and yet is rarely used, in two or three places only.

Apart from this it has been confirmed through undeniable arguments that the verses of Genesis, containing the word 'We' for God have been distorted in their meanings. Jewish scholars and commentators have unveiled this fact extensively. The Muslim scholar Maulana Nasiruddin has proved through

grammatical arguments that the Hebrew word 'Mamnu' has been wrongly translated as 'We' in these verses.

Our present contention is that none of the verses proves that the previous people ever believe in the concept of trinity. Any common reader of the present Pentateuch fully knows that this precept did not exist in the time of Moses or in the subsequent times of his followers.

Even John the Baptist was not certain that Jesus was really the Christ, promised by God, as is plainly understood from chapter 11 of Matthew, where we read that John sent two of his disciples to Christ to ask if he was the Christ that was to come or should they wait for some other.

Now if Christ is taken to be God Incarnate, it makes John the Baptist an infidel, as having any doubt about God is infidelity. It is obviously unimaginable that the Prophet John would not have recognized his God, when, according to the witness of Christ, he was superior to all other Prophets. This is understood from the same chapter of Matthew:

> Among them that are born of women there has not risen a greater than John the Baptist 241.

When John the Baptist, who is also the contemporary of Christ, could not recognize him as God, how could prior Prophets have recognized him?

Also all Jewish scholars, right from the time of Moses up to these days, do not accept this precept, it being obvious that God and His attributes are self-existent and immutable, pre-existent and eternal. If the trinity was in truth the true nature of the Divine Reality it would have been necessary for all other Prophets and Moses to have explained in clear terms the reality of tritheism. It would be incredibly strange that the law of Moses, which was followed by many of the Prophets up to the time of Christ, should be absolutely silent on a matter of so great an importance and which was so basic to religion to the extent that, according to the Trinitarians, no salvation is possible without believing in it! Even more surprising and incredible is the fact that Jesus himself did not speak of this belief before his ascension to heaven. For instance he would surely have said that God is of three persons, the Father, the Son and the Holy Ghost, and that the second person of the Son was united with his body and that it was beyond their understanding to grasp the full significance of the character of this unity. In fact, there is not a single statement of Jesus to that effect, except some unacceptable and dubious remarks. The author of *Meezan al-Haqq* said in his book *Miftah al-Asrar*:

> If you raise the objection as to why Christ himself did not express his diety character saying clearly that he was God without partners …

241 Matt. 11:11

Answering this objection he has given a lengthy, ambiguous and obscure explanation that we will refrain from quoting here as it does not serve any purpose. However he said at the end:

> The people were not able to understand the nature of this unity and the actual relation of the three persons. Because of this, had Christ described it in clear terms, people would have misunderstood him to be God in his human capacity, and this would have been certainly been wrong. This is one of the matters of which Christ said to his disciples, "I have yet many things to say to you but you cannot bear them now. Howbeit when he, the spirit of Truth, he will guide you into all truth, for he shall not speak and show you things to come."

He also said:

> Many times the leaders of the Jews sought to arrest him and to stone him to death. In spite of the fact that he did not clearly express his deification, he used to refer to his being God only vaguely.

There are two excuses suggested by this author. Firstly people would not be able to understand the significance of this matter before the ascension of Jesus. Secondly, Jesus did not express his godhood out of fear of the Jews. Both excuses are, in fact, weak and imbecilic. First because people are equally unable to understand and to explain the riddle of trinity even after the ascension of Jesus. None of the Christian scholars up to this day has been able to understand the nature of the unity of the three in one. Whatever has been said in this connection is all based on personal suppositions and assumptions. The Protestants, therefore, have resorted to silence. The above author also has admitted that this matter is a mystery and cannot be defined in words.

The second excuse is also not acceptable because if the only objective of Christ's coming into this world was to atone for the sins of the people of this world by sacrificing his life, Christ would certainly have known that he was going to be crucified by the Jews. He would also have known the time of crucifixion. This being the case, it would have been unnecessary and unimaginable for him not to have clearly explained his 'divine nature' out of fear of the Jews. It is incredible that the Creator of the heavens and the earth, having absolute power over his will, should fear his creatures, especially the Jews who are considered to be weak and helpless in this world. Is it believable that out of fear for such people he should have abstained from speaking a truth that was so basic for eternal salvation when Prophets like Jeremiah, Isaiah and John the Baptist willingly faced the worst kind of persecution, some even giving up their lives for the sake of the truth.

We find it even more incredible that Christ should have feared the Jews in explaining this matter when he was so strict and so unafraid of the Jews that he severely abused them for not acting upon his injunctions. The following statement is one of such examples. He said when addressing the scribes and Pharisees:

> Woe unto you, ye blind guides … Woe unto you, ye fools and blind … Thou blind Pharisee … Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

It is clear from chapter 23 of Matthew and chapter 11 of Luke that Christ used to disclose their evil and weakness openly to the people without a trace of fear. Keeping this in view how one can imagine that he should not declare and explain a belief of so great an importance that human salvation depended on it. The Prophet Jesus (peace be on him) was beyond such weakness.

The Trinity on Trial

First Argument

As trinity and unity are taken by the Christians in their literal sense, the existence of trinity therefore would essentially prove plurality as we discussed under the ninth point in our introduction to this section. The presence of plurality essentially precludes singularity. Otherwise it would mean two opposites co-existing which is a rational impossibility. Someone who believes in the trinity cannot, therefore, be called a believer in unity.

The Christian contention that the unity of three and one are only logically possible in the case of God is childish and unsupported by any argument. Once it is confirmed that two things are inherently opposite to each other, or intrinsically contradictory to one another, both of them obviously cannot exist in one object at the same time. This is because absolute ‘one’ is not compounded and made of other parts. It is absolute and without parts, while contrary to it three is a collection of three separate ‘ones’. Now if both of them are assumed to be found together in one object, it would imperatively require that the part is a whole and the whole is a part, this in turn would pre-require that God is made of parts that are infinite. Only in this case could the parts and the whole be considered to have one reality. This assumption therefore stands in contradiction to human reason. This would also require that one is a third of its entity, and three is a third of one.

Second Argument

If we assume, as is claimed by the Christians, that God is composed of three persons, each being distinctively in a real sense from each other, it would not only prove a plurality of gods, but also would essentially demand that God cannot exist as an absolute reality, but only relatively as a compound. The parts of a compound are all in need of one another. A stone simply laid beside a man does not imply that man and stone have been united together in a compound, and it is obvious that gods do not have need of one another for their existence; only created things are in need of others for their being. Each part is evidently a separate entity from the whole. In this way the whole would essentially be dependent on its part. Certainly God can not be supposed to be dependent on thers for His existence.

Third Argument

The presence of three distinctive persons in God, in a real sense, raises another question. Either this distinction is with a quality of perfection, in this case all the persons would not possess all the perfection equally, which is against the common belief of the Christians who claim that each person of the trinity is attributed with all perfection; or this distinction is with a quality of imperfection, in this case each person would attributed with an imperfection, and God must be free from any defects or imperfection.

Fourth Argument

A unity between the divine essence and a human essence would essentially demand that the person of the son should be finite and limited. Such a thing cannot be self-existent. It would always exist through a creator. This necessitates that the second person, the Son, should be created; and a created thing cannot be supposed to be God the Creator.

Fifth Argument

The three persons, distinct from each other in a real sense would require that the thing making distinction between them should be something that is not self-existent, as it would be commonly possessed by all the three persons. In other words it would be something other than the person. Therefore each person would be a compound of two persons and obviously each compound needs its components for its existence. It would therefore prove that each of the three persons is dependent on the other two for his existence.

Sixth Argument

The view of the Jacobites 242 is evidently irrational hence unacceptable, because their view of trinity would require the created existence of God who is Pre- and Self-existent. It would also necessitate God's presence in a physical and material form.

The other views of the Christians with regard to the trinity are also refuted for the following reasons.

If the unity of God and man was assumed to be through incarnation it would be rejected for three reasons. Firstly because this incarnation would either be of the kind that is found in a rose and its fragrance, seed and oil etc. This is impossible because it would only be possible only if the hypostatic person of the Son was assumed to be physical, but Christians believe him to be metaphysical and say that he has no body. If the incarnation were like a colour found in a body, this is also wrong as it would necessitate the presence of the body for the existence of the colour. Or if it is of the kind that is found between things and their properties, it would also make them interdependent on each other. Now when all the forms of incarnation are not possible the belief in the incarnational concept is rationally unacceptable.

Secondly, if we keep aside the nature of incarnation and assume that the Son incarnated into the body of Christ, this would not be possible if we assume that prior to the existence of this body the Son also did not exist, the Son would have a created existence, and conversely if we assume that the body also existed with existence of the Son, it would prove that body too is self-existent which is again a rational impossibility. So if we assume that the Son incarnated into the body of Christ, this incarnation would be an addition to his person that again calls for its being something that come into being causatively which again precludes his being self-existent.

Thirdly, the incarnation of the Son in the body of Christ leaves us with two possibilities; either the Son still remains with the Godhead or he leaves him. In the former case the presence of a person in two places at the same time is claimed and that is not possible, and in the latter case it would demand absence of the Son from the Godhead. This would negate the existence of Godhead himself as the absence of part essentially proves the absence of the whole.

Now if they claim that this unity of Christ and the second person of the trinity, the Son, happens without incarnation then that would mean the presence of two not one. Therefore they could not be called united. And if both cease to be present, a third being would come into existence which also would negate the unity. It would be called the non-existence of the two and the new existence of the third. If one continues to exist and the other ceases to exist, the unity between existent and non-existent would be impossible. This proves that unity of the Son and the body of Christ is rationally impossible.

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242 The Jacobites claimed that the essence and reality of God had been changed and had become transformed into humanity.

Those who believe that this unity is like the writing on the wax or like a reflection in the mirror are in no better position. This is not a sound basis for unity either; rather it proves contrary to it, because the writing and reflection are two separate entities. As the man and his reflection in the mirror are two separate beings. At the most it proves that man's reflection in the mirror resembles him more than any other man does.

The Seventh Argument

With regards to Eucharist, the Protestants usually laugh at the Catholics for their belief in the transformation of bread into body of Christ on the ground that it is contrary to the human sense perfection. They equally deserve this mockery because every one has seen Christ has seen him in human form only. Their view with regard to the unity of Christ with the Son is equally laughable.

Three Converts to Christianity

It is said that three men converted to Christianity. The priest taught them the basics of the Christian faith especially the doctrine of trinity. Once a friend of the priest came to see him. He asked the priest if he had properly educated the converts in the basic principles of faith. The priest called the converts to his presence and asked his friend to test their knowledge. He asked one of the converts about trinity. He answered that he had been taught that there are three gods. One that is in heaven, another that was born of Mary, and a third that descended on the second god in the form of a dove when he was thirty years old 243.

The priest was angry with him and asked the second convert to answer the same question. He said that there were three gods. One of them was killed by the Jews so now there were only two gods. The priest admonished him on his ignorance and put the same question to the third convert. He was the most intelligent of the three. He answered that by the grace of the Lord he had learnt all that was taught to him. He said that one is three, and three is one. One of them was crucified and because of their unity the other two also died. Now there is no God. Otherwise the unity of the gods would have been negated.

This Trinitarian concept, in fact, is a riddle so complicated that the scholars and the laymen are equally unable to fathom its significance. The scholars admit that they are unable to comprehend and to interpret this doctrine. Imam Fakhruddin Raazi has said under his comments of the Qur'an chapter *Al-Nisa'*:

> The Christians faith is unintelligible 244.

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243 That is, the Spirit which according to Matthew 3:16 descended on the Christ when he was thirty years old.

244 See page 346 of vol. 3 of *Tafseer-e-Kabeer*

Further he said:

> There is nothing more misguided and evidently irrational than the Christian faith.

Interpretation of Biblical Verses

It having been rationally proved through undeniable arguments that trinity cannot exist, some interpretation must be found for those statements which apparently indicate it.

There are four possibilities. Either we should follow the rational and textual arguments; or we should reject the rational and textual arguments; or we should prefer the texts over reason and logic; or we should prefer reason and logic over the text.

The first is not practical in Christianity as it would necessitate that one thing should be possible and impossible at the same time. The second is also not possible as it would negate all our acts and beliefs. The third possibility is also out of question because all the textual evidence is dependent on rational evidence of the existence of God and on the fact that God really sent His prophets etc. Therefore rejecting rational evidence would call for the rejection of all the textual evidence. This means then we should acknowledge the evidence of reason and interpret the textual evidence to remove any contradictions it may present to rational argument.

Interpretation of the text has been usual practice among Judaeo-Christian scholars. They interpret the verses that speak of God's physical form and features. Similarly they interpret many of those verses that seem to speak of God as being limited to space. We are really surprised at the Catholics who reject the clear bounds of human reason and claim that bread and wine, that have come into being centuries after the ascension of Christ, are suddenly transubstantiated into the flesh and blood of Christ and then worship them and prostrate before them. They also cast aside all the demands of human reason and reject very obvious rational arguments with regard to the concept of trinity versus unity and insist that the two can exist together in one person at the same time.

We are faced with two kinds of excessive and contradictory behaviour on the part of the Christians. On the one hand their exuberant and excessive respect for Christ does not stop them making a man into a God and on the other hand, they do not hesitate to attribute shameful acts to him and to his ancestors. They believe that Christ went down into hell after his death, remaining there for three days. Similarly they claim that prophets David, Solomon and Christ's ancestor are descendents of Pharez 245 who was an illegitimate son of Tamar. Similarly

245 Genesis 38:19-30

they believe that the Prophet David, who is the forefather of Christ, committed fornication with the wife of Uriah 246. They also claim that Prophet Solomon became an apostate and worshipped idols in his later years 247.

We have discussed all these examples earlier in detail.

Sale's Admission and His Will

The renowned orientalist and great scholar, Sale, whose translation of the Qur'an is quite popular, left a written advice in the form of a will for the Christians which we reproduce below from his translation printed in 1836. He said:

> Firstly, do not be hard with the Muslims, secondly, do not preach doctrines that are openly irrational because the Muslims cannot be overcome in these matters. For example idol worship, the institution of Eucharist, etc., are matters that are most resisted by the Muslims and the church has no chance of convincing them by teaching these doctrines 248.

Sale has admitted in clear terms that all the doctrines leading to idol worship and the Eucharist are irrational and logically unacceptable. In fact, all the believer in these doctrines do undoubtedly associate with God. May God guide them to the right Path.

The Trinity Refuted by Christ Himself

We intend to reproduce in this section those statements of Christ which implicitly or explicitly refute the doctrine of trinity.

First Statement

The Gospel of John 17:3 contains the following statement. Jesus said, making supplication to God:

> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

The above statement has no other meaning except that the secret of eternal life is that man should believe in Allah as being the only true God and in Jesus as his Messenger. This statement does not say that eternal life lies in believing

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246 II Samuel 11:4

247 I Kings 11:4-9

248 As we could not find the edition of this translation referred to by the author. I have faithfully translated the contents from Urdu. (Raazi)

God to be a hypostatic union of three persons who are distinct from one another, and that Jesus is fully human and fully divine at the same time or that he is God incarnate. This statement was made by him during his supplication to God which precludes any assumption that he might have said it out of fear of the Jews. If belief in the trinity was necessary for eternal salvation he must have expressed it here being alone and having none to fear.

When it is confirmed, as it is here, that eternal life resides in belief in the true unity of God and in belief in the prophethood of Christ, it follows that anything really opposite to this belief must be the cause of eternal death. Christ being sent by God essentially proves him to be other than God.

The Muslims, on the contrary, are the possessors of this eternal life for believing in the only true God while other nations who indulge in idol worship like Magians, Hindus and Chinese associaters are deprived of it, as are the Trinitarians for not having belief in the true unity of God. The Jews are deprived of it for not believing in Jesus as being sent by God.

Second Statement

The Gospel of Mark 12:28-34 says:

> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

The above two injunctions are also described in Matthew chapter 22 in similar words and at the end it says:

> On these two commandments hang all the law and the prophets.

We understand from the above doctrine that was expressed and elucidated by all the Prophets in their books and by Moses in the Torah: that the only way to kingdom of God is to believe that Allah is one and there is no God but He. Had

belief in the trinity been essential for eternal salvation it would have been expressed and elucidated by all the prophets, and Jesus must have said something to the effect that God consists of three persons, each person being distinct from one another in real sense. The absence of such indications in the sacred books is enough to prove the falsity of this irrational doctrine.

Some vague and ambiguous deductions made by Christians from the books of some Prophets are not valid as they are so cryptic and equivocal that they cannot be accepted in the face of the simple and explicit statement quoted above. The following statements are quite clear in their purport.

Deuteronomy 4:35 contains:

> That thou mightest know that the Lord he is God; there is none else beside him.

Further in verse 39 it says:

> Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

Again in Deuteronomy 6:4-5:

> Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

The Book of Isaiah 45:5-6 contains:

> I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: … That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

The same book 46:9 has:

> For I am God, and there is none else; I am God, and there is none like me.

All the above verses announce in simple and plain words that the people of the east and the west are required to believe essentially that:

> There is no God but Allah

The translator of the Arabic version of the Bible printed in 1811 distorted Christ's statement by changing the first person into the second person [249]. Christ's statement was "The Lord our God is one Lord", this has been changed into "The Lord thy God is one Lord". This seems to have been deliberately changed as the first person used in the first instance refutes any possibility of godhood for Jesus while the use of the second person does not necessarily refute it.

Third Statement

The Gospel of Mark 13:32 contains this statement:

> But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

This statement again speaks clearly of the falsehood of the trinity, because the knowledge of the Day of Judgment is only possessed by God as is shown by Christ's statement above. Christ clearly precludes himself from this knowledge as well as others without any reservations. Had Christ been one of the hypostatic persons of God, this absence of knowledge of the Day of Judgment would not have been conceivable for him, especially keeping in view the belief that the Word and the Son together are the 'knowledge of God', and that the Word, the Son and Christ are united together in one being. If we accept, for a moment, that they are united through incarnation, or through transubstantiation as the Jacobites believe, it would mean that the knowledge of the Day of Judgment would have been possessed by Christ alone [250] or, at least, the Son must know it as Father does.

Augustine said that Christ negated it to accord with the understanding of the people as if to say that since he could not tell them of the Day of Judgment, for them it was as if he did no know it.

Fourth Statement

In Matthew 20:20-23 we find:

> Then came to him the mother of Zebedee's [251] children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But

249 That is, the statement quoted from Mark 12:28

250 Because the Christians believe that the attributes of knowledge of god resides in the second person, the son.

251 Zebedee, the father of John and James the Apostles.

> Jesus answered and said, Ye know not what ye ask. … but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The same event has been described in Mark 10:35-45, but there he speaks of James and John themselves coming to Christ instead of their mother, which presents another example of contradiction of the Biblical text.

In this statement Jesus clearly states that it is not in his power to grant her request and stressed that this power rests with the Father alone. This statement also precludes the Christ from being the second person of trinity.

Fifth Statement

Matthew 19:16-17 says:

> And, behold, one came and said unto him, Good Master [252], what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

This statement is evidently against the trinity. Jesus did not even like being called 'good' let alone being call God. This statement would be meaningless if Jesus had been God incarnate. In that case he would have said that there was none good but the Father, Son and Holy Ghost. How can Jesus be supposed to have been pleased with their openly ascribing godhood to him and addressing him as having created man with his own hands?

Sixth Statement

Matthew 27:46 contains:

> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Further in verse 50 we find:

> Jesus, when he had cried again with a loud voice, yielded up the ghost.

And Luke 23:46 has:

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252 Our author has the word "Righteous" here which is also present in the Arabic version 1865. In the King James version the word 'Good' appears as quoted by us above.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

The above statement plainly refute that he was God incarnate. For if he has been God he would have not cried and said, "My God, my God why hast thou forsaken me?" or, "Father I commend my spirit into your hands," etc. because death cannot overcome God, as is evident from the following verses of the sacred books.

God is Immune to Death

Isaiah 40:28 has:

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Chapter 44:6 of the same book says:

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

Jeremiah 10:10 has:

But the Lord is the true God, he is the living God, and an everlasting king.

Paul's First Epistle to Timothy 1:17 says:

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

God who is eternal, immortal, free of weariness, and everlasting cannot be helpless and subject to death. Can a weak mortal be God? In act the true God is the One whom, according to the texts quoted above, Christ was addressing at the time of his death. Strangely the Christians believe that their God, Christ, not only suffered death but also entered into hell after his death.

This belief is reported for the Book of Prayer printed in 1506 in these words:

As Christ died, and was buried for our sake, we must also believe that he descended into Hell.

Philip Guadagnolo wrote a book in Arabic in refutation of the work of Ahmad Al Sharif ibn Zain al-‘Abidin and named it *Khiyalatol Filbos* (The View of Philip). It was printed in Rome in 1669. Father Philip said in this book.

> Who suffered for our sins, descended into hell, and then was raised from the dead, the third day.

The prayer book contains the word ‘hell’ in the Athanasian doctrine 253, firmly believed by all Christians.

Jawad ibn Sabbath said:

> Explaining this belief, Father Martyrose told me that when Christ accepted human form it become necessary for him to bear all human sufferings and afflictions. Therefore he was sent to hell and was punished. When he was delivered from hell, all those who were present in hell before him were released with him. I demanded some proof and support for this belief. He answered that this belief did not need any support. One of the Christians present sarcastically remarked that the Father must be very cruel; otherwise he would have not allowed his son to go into the fires of hell. The priest became very angry with him and drove him out of the meeting. Later on the same Christian came to me and embrace Islam but did not allow it to be made public in his lifetime. I promised him to keep it secret.

In 1833 (1248 AH) a renowned priest, Joseph Wolf, came to Lucknow in India. He claimed that he had received inspiration from God. He declared in public that Christ would descend from heaven in 1847. A Shi’ah scholar had a debate with him. The Shi’ah scholar asked him about the belief under discussion and he answered that Christ did indeed enter hell and was punished but there was nothing wrong with this as it was for the redemption of his people.

Some Christian sects hold an even worse belief about Christ. Bell said in his history with regard to the Maronites:

> This sect believes that the Christ entered hell after his death and that he delivered the souls of Cain and the people of Sodom from hell, because they were not the followers of the creator of evil, while the souls of Abel, Noah

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253 Athanasius, the famous Christian philosopher and theologian (298-373) was the Bishop of Alexandria for a long time. Arianism was in full swing in his life time that is belief in Unitarianism. Athanasius made it the mission of his life to refute Arianism and was exiled and deported five times for his thoughts but at last succeeded in getting Arianism declared a false doctrine. The decision of the Council of Nicaea was also influenced by his teaching. He thought that the Christ was one of the tree persons of God. This teaching gained popularity among the Christians.

and Abraham remained in hell as they were opponents. They also believe that the creator of universe is not the God who sent Jesus. They therefore reject the books of the Old Testament as being inspired by God.

The author of *Meezan al Haqq* said in his book *Hall al-Ishkal* which he wrote answering the book *Kashf al-Asrar*:

> It is true that the Christian faith includes the belief that Christ entered into hell and came out of it on the third day and ascended to heaven, but the word hell here signifies 'house' that is a place between hell and the highest heaven. This implies that Christ entered the 'House', so that he might show his glory to the people of the 'House' and that he should disclose to them his being master of life, and that he had atoned for all sins by being crucified. Thus hell and Satan were overcome by him, and they were made as if non-existent to the faithful.

It has been confirmed by the Book of Prayer and by the priests, Philip Guadagnolo, Martyrose and Joseph Wolf that hell is meant here in the real sense, contrary to the interpretation presented by the author of *Meezan al Haqq*. It remains to be supported by some convincing arguments that any place called 'House' exists between hell and the highest heaven, or that Jesus entered hell simply to show his glory to the people of the 'House'.

Besides, the existence of the 'House' makes no difference since either it is a place of pleasure and comfort, or it is a place of punishment and torment. In the former case it would be unnecessary for Christ to show them his glory as they would already be living in eternal pleasure and comfort and in the latter case the 'House' is nothing other than hell for souls that are suffering there.

Atonement: a Rational Impossibility

The sacrifice of Christ in the form of his death has no logical connection with the belief in atonement that is the redemption of man from his sins. As sin in this context is the original sin that was committed by Adam in Paradise. It is logically inconceivable that all of a man' progeny should suffer for the sin of their father. It would be a great injustice to them. It is clearly said in the book of Ezekiel 18:20:

> The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The other point that we are unable to understand is that Satan was overcome by Christ through his death. According to the books of the Christians Satan is

eternally chained and imprisoned from the time prior to the birth of Christ. The sixth verse of the Epistle of Jude has:

> And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

Seventh Statement

The Gospel of John contains the following statement of Christ addressing Mary 254:

> Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God 255.

Christ, in this statement, describes himself as man like others so that the people may not accused him of the claim of self-deification. He stressed his humanity and said that he is a man like others, the word son has been used for him only in metaphorical sense. As this statement was made by him before his ascension to the heavens and just after his 'resurrection' it confirms that Christ had been preaching his humanity and his being the servant of God up to his ascension to the heavens, that is, the whole of his life. The above statement of Christ is absolutely in accordance with the following statement of the Holy Qur'an where it quotes the statement of the Prophet Jesus (peace be on him).

I spoke to them of nothing except what you bade me. (I said) worship Allah, my Lord and your Lord 256.

Eighth Statement

The Gospel of John 14:28, contains the following statement of Christ:

> For my Father is greater than I.

This also confirms that Christ denied being God, as no one can be even equal to God far from being greater than Him.

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254 Mary Magdalene, repeatedly discussed early in this book. According to the Gospel of John, she came to the grave of Christ after his burial. She found the grave empty and Christ appeared to her and made the above statement to her, and ascended to heaven.

255 John 20:17

256 The Holy Qur'an 5:117: the translation of the verse has been quoted from The Meaning of the Qur'an, English translation printed in Beirut, Lebanon.

Ninth Statement

The Gospel of John 14:24, contains the following statement of Christ:

> And the word which ye hear is not mine, but the Father's which sent me

This makes it very clear that the word spoken by Christ is the word of God and not the word of Jesus, and that Jesus was no more than a messenger sent by God.

Tenth Statement

Matthew chapter 23 contains this address of Christ to his disciples:

> And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ [257].

This also clearly says that God is one and Jesus only his messenger.

Eleventh Statement

The Gospel of Matthew 26:36-44 has:

> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee [258], and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup [259] pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again … and went away again, and prayed the third time, saying the same words.

257 Matt. 9-10
258 That is, James and John.
259 That is, the cup of death.

All the sayings and the acts of Christ in the above description clearly prove that Christ did not consider himself to be God, but a servant of God. Would God be sorrowful to death, would God prostrate and pray as Christ did? Besides, when the only purpose of Christ's coming in the world in human form was to sacrifice his life for the redemption of the whole world, why, on this very occasion, was he so sorrowful on the question of his death which was supposedly the very purpose of his existence? Why did he pray that God would remove the cup of death from him?

Twelfth Statement

It was the usual habit of Christ to refer to himself with the words 'the son of man' as is evident from Matthew, 8:20, 9:6, 6:13, 27, 17:9, 12, 22, 18:11, 19:28, 20:18, 28, 24:27, 26:24, 45, 64. Similarly there are many other places in other books.

Christian Arguments in favour of the Trinity

It has been shown under the fifth point above that the writings of John are full of metaphorical and symbolical descriptions and that there are only rare occasions where some interpretation is not required. Similarly we have shown in the sixth point that great ambiguity in found in Christ's statements, to the extent, in fact, that even his disciples were unable to understand him until Christ himself had specified the meaning of his statements. Also we have cited examples proving that he never claimed godhood nor to be the second person of the trinity in clear words; and that the statements usually used by the Christians to support this claim are ambiguous and mostly taken from the Gospel of John.

These statements are of three kinds:

1. There are some statements that do not in any way support their claim as far as their real meanings are concerned. Their deductions from these statements stand in clear contradiction to reason as well as textual evidence and explicit statements of Christ himself. We have sufficiently discussed them in the previous two sections.
2. Some statements produced by them for this purpose are of the kind that have already been explained by other verses of the Gospels and by statements made by Christ himself. In the presence of these explanations, no other explanations of the Christian scholars or commentators can be accepted.
3. There are statements that, according to, Christian theologians required interpretation. The necessity of interpretation in such statements requires that this interpretation must not contradict the holy text and be consistent with rational arguments. It is unnecessary to reproduce all the above

statements here and we will reproduced and discuss only some of them in order to exhibit the nature of their argumentation.

First Argument

The verses frequently quoted by Christian scholars are those that refer to Christ as the son of God 260. These verses as an argument for Christ's divinity are not valid, firstly because they are contradictory to other verses that speak of Christ as the son of man 261, and because these verses also preclude Christ from being a descendent of David 262. Therefore they need some interpretation to prevent them from being a logical impossibility. Secondly, because the word 'Son' cannot be taken in its literal and real sense, as all the experts in etymology unanimously describe its meaning as "the one born of the natural sperm of his father and mother". This literal meaning of the word is clearly not applicable here. Therefore, it requires that it should be used metaphorically in such a meaning as may be appropriate to the status of Christ. Especially when the Gospels elucidate that this word is used in the meaning of 'righteous' when refereeing to Christ. The Gospel of Mark 15:39 says:

> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

While the Gospel of Luke describes the same event in these words:

> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man 263.

It may be noted that Luke uses the words 'righteous man' in place of Mark's words 'the son of God'. This expression has been used to signify 'righteous man' by other people as well, exactly as 'the son of Satan' has been used to mean an evil-doer. The Gospel of Matthew says in chapter five:

> Blessed are the peacemakers: for they shall be called the children of God 264.

It may be noted that Jesus himself used the words 'children of God' for the peacemakers. Moreover chapter 8 of the Gospel of John contains a dialogue between Christ and the Jews in which Christ says:

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260 See Matthew 26:63, and 3:17, and John 4:9, for instance.
261 There are sixty verses in the Gospels where Christ is referred to as the son of man.
262 Matthew 1:1, 9:27, 21:9, and Luke 1 and 32 refer him as the son of David
263 Luke 23:47
264 Matt. 5:9

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me 265.

Further in verse 44 he says:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The Jews in this example claimed that their father was one, that is God, while Jesus said that their father was the devil. It is obvious that neither God nor devils can be father of any in the literal sense of the word. It is therefore, necessary for these words to be taken in a metaphorical sense, that is to say, the Jews were claiming to be obedient to God while Jesus said that they were followers of the devil.

The First Epistle of John 3:9,10 contains this statement:

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

We read in chapter 5:1 of the same epistle:

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments 266.

Another statement we read in Romans 8:14:

For as many as are led by the Spirit of God, they are the sons of God.

Also Paul says in Philippians 2:14,15:

Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God.

All the above statements sufficiently prove our claim that the words ‘Son of God’ used for Christ in some statements does not prove that Christ was the Son

265 John 8:41,42
266 I John 5:1-2

of God in the real sense of the word. Especially when we find the words Father and Son used metaphorical sense frequency in both the Old and new Testaments. We present some examples of such use from Bible.

"Son of God" Used In The Bible

Luke, describing the genealogy of Christ says in chapter 3:

> The son of Joseph … and Adam which was the son of God.

Obviously Adam was not the Son of God in the literal sense. Since he was created by God without biological parents, metaphorically he has been ascribed to God. Luke ascribes Jesus to Joseph although Jesus had no biological father, as he relates Adam, who had no biological parents with God.

Exodus 4:22 contains the following statement of God:

> And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Here this idea is used twice in connection of Israel, who is even referred to by God as his 'firstborn'.

Psalm 89:19-27 contains the following address of David to God:

> Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him … He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth.

This example David is spoken of as being mighty, the chose, the anointed by God, and the firstborn of God, while the word father has been used for God.

Jeremiah 31:9 contains this statement of God:

> For I am a father to Israel, and Ephraim [267] is my firstborn.

Here Ephraim is referred to by God as his firstborn.

If such use of words are an argument for being God then David, Israel and Ephraim also must be gods even of higher status than Christ, for, the firstborn deserves more respect than his younger brother. If they contend that Christ is

267 Ephraim was the younger son of the prophet Joseph (Peace be on him)

the "only begotten of the father," we will be very glad to hear this since it would mean that these words must have be able to be used metaphorically.

II Samuel in chapter 7 verse 14 has:

> I will be his father, and he shall be my son.

This is God's statement in favour of the prophet Solomon.

The words 'Son of God' have been used for all the Israelites in Deuteronomy 32:19, 14:1, Isaiah 63:8, and Hosea 1:10. In Isaiah 63:16, we find the following address of Isaiah to God:

> Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.

Further in 64:8 of this book, we read:

> But now, O Lord, thou art our father;

Isaiah here addresses God as being the father of all the Israelites.

Job 38:7 says:

> When the morning stars sang together, and all the sons of God shouted for joy?

Psalm 68:5 has:

> A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Genesis 6:1-2 contains:

> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Further in verse 4 it says:

> There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them.

In this example, the sons of God are the noble sons, and daughters of men are the daughters of the common people. The Arabic translator of 1811 translated the first verse with the words, ‘the sons of the nobles’, instead of ‘the sons of God’. This allows us to understand that the word ‘God’ may be used metaphorically for noble.

There are many places in the Gospels where the expression ‘your father’ has been used for God addressing the disciples and others. For instance we find, “That ye may be the children of your father,” in Matthew 5:45.Also see Matthew 5:16 and 5:48, Luke 12:30 and 11:2, and John 17:20 for other similar examples.

Sometimes the word ‘father’ and ‘son’ are used to stress and emphasize their association with other things, like the expression ‘father of the lie’, ‘sons of hell’ and ‘sons of Jerusalem’ used by Christ for the Jews in Matthew chapter 23. Similarly ‘sons of God’ and ‘sons of the Day of Judgment’ are used for the residents of Paradise.

Second Argument

The Gospel of John 8:23 contains this statement:

> And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

From this statement of Christ, the Christians deduced that he was God who, having descended from heaven appeared in human form.

The above contention and deduction of Christian scholars is wrong for two reasons: firstly, because it is again clearly against all textual and rational evidence and, secondly, because similar statements of Christ are found referring to his disciples. He said in John 15:19:

> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Again in John 17:14 Christ has said about his disciples:

> Because they are not of the world, even as I am not of the world.

Christ declared that his disciples were not of this world exactly as he had said of himself, “I am from above.” Now if his statement is taken in its literal sense as proof of his godhood, it would logically mean that all his disciples too, were gods. The only logical interpretation of his statement is, “You are desirous

of this mundane world while I am not, rather I seek the pleasure of Allah and eternal life in the Hereafter."

Third Argument

John 10:30 has:

> I and my Father are one.

This verse is said to prove the unity of Christ and God. This contention is also wrong for two reasons. Firstly, the Christians agree that Christ was a man like other human beings having a body and a soul. The unity between the physical body of a man and God is impossible. Therefore they would essentially have to say that, as Christ is the perfect man, he is also the perfect God. According to the first assumption he would have accidental existence and according to the other he is proved to be non-human, both contentions are therefore rationally impossible.

Secondly, similar expressions have been used by Christ about his disciples. He reported to have said in John 17:21:

> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Here Christ's expression that 'they may be one' obviously cannot be taken to prove that the disciples, Christ and God can be united in a literal sense. As their unity in a literal sense is not rationally possible, similarly Christ's unity with God, simply on the ground of such expression, is not possible. In fact, the expressions talking of unity, mean to be obedient to God's commandments, and to be righteous in one's deeds. In this sense they are all united, with the difference that Christ's unity with God in this sense is more perfect than that of his disciples. This interpretation is in fact confirmed by John, the apostle. He says in I John 1:5-7:

> This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another

In Persian translations the last sentence appears as "we are united with one another." This obviously supports our view that unity here means exactly what we have described above.

Fourth Argument

The Gospel of John 14:9,10 says:

> He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Christ's expression, "I am in the father and the father in me," is supposed to prove that the Christ and God are one in a real sense. This argument is not acceptable again for two reasons. Firstly, the Christians agree that the visbility of God in this world is rationally impossible, as we have discussed in our fourth point above. They usually interpret it in the sense of recognition and awareness of God, but since this does not indicate unity between God and Christ, they interpret it as being united in spiritual sense. But it is essential for an interpretation that it must not be in contradiction with reason and textual evidence.

Secondly in John 14:20 we read:

> That I am in my Father, and ye in me, and I in you.

This is similar to the statement we discussed in the third argument above. It is obvious that if A is in B, and B is united with C, this requires that A also should be united with C. Besides we read in I Corinthians 6:19:

> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

We find a similar statement in II Corinthians 6:16:

> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God.

And it is said in Ephesians 4:6:

> One God and Father of all, who is above all, and through all, and in you all.

If this association is necessarily proves unity between them in a real sense, it would mean that all the Corinthians and Ephesians were also God.

What all the above statements show that this unity and association is in fact, for his obedience and his love. We read the following in the First Epistle of John:

> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us 268.

Fifth Argument: The Miracles

The miracles performed by Jesus are also supposed to prove his divinity. This argument is as ridiculous as the others. The greatest of all the miracles performed by Jesus was raising some people from the dead. There are only three people said to have been raised from the dead by Christ whereas we understand from chapter 37 of Ezekiel that Ezekiel revived thousands of men from the dead. Therefore he should deserve godhood more than Christ does. Besides, we read in chapter 17 of I Kings 269 that Elijah also revived a dead man. A similar event is described in II Kings chapter 4 where Elijah is also described as having revived a dead man. The same miracle was performed by Elisha, even after his death, as is understood from II Kings chapter 13 where a dead man was put into his grave and revived by the grace of God.

Even if we assume that some of Christ's statement can serve the purpose of supporting Christian argument for trinity, this is still not acceptable in the presence of the fact that much of the text is not inspired, has undergone a great many distortions, and contains many errors and fallacies as we have proved beyond doubt already in this book. s for Paul's statements, they are not acceptable to us because he was not a disciple of Jesus. It may be noted here that all the things said above were only to show the obviously imbecilic nature of their argumentation, otherwise, as we have already proved with specific examples, the books themselves are unacceptable to us, in any case, because of the distortions, alterations and manipulations that are found in them. Similarly we have quoted the statements of the disciples, assuming for their sake that they are really the statements of the disciples, otherwise they are equally unauthenticated and if dubious nature.

I must express the belief of the Muslims in this regard that Jesus and his disciples were free and pure of any polluted thought and we bear witness that there is no God but Allah, and Muhammad was His Messenger and servant. Similarly the Prophet Jesus was a messenger and servant of Allah, and the disciples were his companions deputed by him.

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268 3:24

269 I Kings 17:2-21. Here Elijah is described as being a guest of a woman whose son died of sickness. Elijah prayed to God and the son was made alive again.

A Debate between Imam Raazi and a Priest

Imam Raazi had a debate on the question of the trinity with a priest. He reported it in his commentary on the Holy Qur'an under the comments on 3:61:

> When I was in Khwarazim, I was told a Christian had come there who claimed to have deep knowledge of Christianity. I went to him and a debate started between us. He demanded proof of the prophethood of Muhammad. I said that we have received authentic reports with regard to the miracles performed by the Holy Prophet Muhammad, peace and blessings be upon him, just like the reports we have received with regard to the miracles performed by the Prophets Musa (Moses) and Isa (Jesus) peace be on them. Now if we deny the authentic reports, or we accept them but deny the fact that miracles prove the truth of the prophets, this would necessarily deny the prophethood of all the Prophets of Allah. On the other hand if we accept the truth of the reports and also believe that miracles are sure sign of the truth of the Prophets, and both of these arguments are proved to be true for the Holy Prophet Muhammad, the truth of his prophethood would be essentially proved.
>
> The priest answered that he did not claim that Christ was a Prophet but believe him to be God. I told him that first we should have the definition of God. We all know that God must be self-existent, the first and prime cause, and beyond physical description. However, we find that Jesus has a human form, was born, and did not exist before, and then was apparently killed by the Jews. In the beginning he was a child and gradually grew into a youth. He needed food to live and used to eat and drink, and had all the characteristics of a human being. It is obvious that an accidental being cannot be self-existent, and one who is subject to change cannot be eternal and everlasting.
>
> Secondly, your claim is wrong on the ground that you say that Jesus was arrested by the Jews and then was crucified. He also made every effort to run away in order to save himself. He tried to hide himself before his arrest and then, before his death, he cried aloud. Now if he was God, or a part of God that was united with the God-head or God was in him, why could he not save himself from this persecution, and punish them for such a sacrilegious act. His weeping and crying, and making effort to hide himself, is just as inconceivable. We are really surprised at how a man with ordinary commonsense could ever believe something which is so evidently irrational and contrary to human reason?
>
> Thirdly, your hypothesis is impossible because we must agree with one of three logical possibilities in this matter. Either God was the same Christ who was visible to the people in human form, or God was fully united with him

or some part of God was united to him. All three possibilities are equally irrational and logically impossible.

The first because if the creator of the universe was Jesus, it would require that the God of the universe was crucified by the Jews, in this case the existence of this universe would have ceased. The God of the universe being killed by the Jews, who are the most in-considered and disregarded nation of the world, is all the more ironical and unimaginable. He must be a most helpless God indeed!

The second possibility is also unacceptable, because if God is neither a body nor an essence, his presence and unification with form and body is rationally not possible. And if God has s form and is material, its unity with other substance would mean that the particles of God's matter are separate from one another; if he is an essence, this would necessitate some other matter for its existence, which would imply that God was dependent on something outside Himself for his existence.

The third possibility that some parts of God were united with him is also absurd because if those parts were vital for God, it would require that God would have been without some of his vital parts after they were united with Jesus, and God would no longer be perfect. If those parts were not vital and God would lose nothing without them, such parts could not be parts of God.

The fourth argument, refuting this Christian claim, is that it has been proved that the Christ had extraordinary liking for worship and for obedience to God. Had he been God Himself he would have not been involved in the worship of God. As God is not required to worship himself.

I asked the priest what arguments he had for his claim for the divinity of Christ. He answered that he performed great miracles like reviving the dead and healing lepers. These miracles achievements are not possible without divine powers. I asked him if he agreed that the absence of a predicate did not necessarily prove the absence of the existence of the subject. If you do not agree with it, it would demand that in the beginning when this universe did not exist, God also did not exist.

On the other hand, if you agree that the absence of a predicate does not necessarily prove the absence of the subject, I will ask you a question. How do you know that God is not united with me, with you or with any living creatures as He was united with Christ? He answered that it was obvious that Christ performed miracles and wonders, while such wonders are not performed by any of us. This was enough indication that God was not united with us.

I said to him that this showed that he did not understand the premise that the absence of a predicate did not prove the absence of the subject, because if the performances of miracles is a predicate of God's union with Christ, the only thing absent in our case, is the performance of miracles but this absence of a predicate does not prove that God is not united with us or with other

animals. I added, that any faith which requires us to believe that God can be united with animals cannot be acceptable to any sensible man.

Moreover, Moses miraculously turned his staff into a serpent. Logically speaking, making a wood into a living serpent is greater marvel than the revival of a dead man. Because the difference between a living man and a dead man is not as great as between a wood and a living serpent. Now if Moses did not become God by performing this wonder how could a lesser wonder be an argument for Jesus being God or the Son of God? The priest was spell-bound and gave up the discussion

IZHAR-UL-HAQ

The Truth Revealed

<u>Part 4</u>

Proof of the Divine Origin of the Qur'an and the Authenticity of the Hadiths

by

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CONTENTS

THE HOLY QUR'AN
The Only True Container of the Word of God

If you are in doubt of what we have revealed to our servant, produce one chapter comparable to it. Call upon your helpers, beside God, if you are Truthful [1]

Section One
The Miraculous Diction and Style of the Qur'an

There are innumerable aspects of the Qur'anic revelation that explicitly or implicitly bring out the miraculous character of the Qur'an. I will confine myself to the description of only twelve such aspects out of many [2]. I will not speak of qualities like its full consciousness of every aspect of a subject when speaking on a particular theme and the moderation and considerateness of its speech. Whether the passage concerned is one of hope or of threat, of reward or of punishment, its speech is always balanced and never over-emotive. This quality is not found in human speech as human expression is always affected by the state of mind of the speaker. When he is unhappy, he shows it in his speech, not showing concern for others who might deserve praise or kindness. Talking of one thing, he does not think and speak of its opposite. For instance when describing the creation, he does not speak of the Hereafter. When he is angry, he often shows it without measuring the amount of anger that is appropriate [3].

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1 Holy Qur'an 2:23

2 In the beginning of this section we should note that the author has devoted it mostly to demonstrating the astounding and miraculous eloquence of the Qur'an, the majesty and elegance of its style, the incomparable excellence of its language. All these marvels of Qur'anic diction and style can only really be measured and appreciated by those who read it in its original language. It is difficult to translate any book written in any language. Much more so with the Qur'an whose miraculous language simply defies translation. The meaning of the words can be conveyed in part, but their charm, beauty and elegance cannot. The Holy Qur'an rightly claims to be a living miracle of the Holy Prophet. Its miraculous quality resides partly in its style which is so perfect and lofty that, "....neither men nor Jinn could produce a single chapter to compare with its briefest verse," and partly in its contents and guidance. According to Eduard Montet, "The Coran.... its grandeur of form is so sublime that no translation into any language can allow it to be properly appreciated." Therefore, if readers fail to appreciate what our author is demonstrating in this section, this is due to the fact that even the best translation cannot transmit the beauty of the lan- guage. I am translating it because forms an integral part of the book. (Raazi)

3 The author is referring to the unparalleled quality of the Qur'anic language which at such occasions chooses words that are appropriate and exact for its subject and also in its implications for other occasions. (Raazi)

First Divine Quality: The Eloquence of the Qur’an

The Holy Qur’an maintains throughout the highest possible standard of rhetoric in its speech, to the extent that it is literally impossible to find its parallel in human works. The rules of rhetoric demand that the words chosen for expression should be so exact in conveying the message that they should not express too much or too little for the occasion. The more a description embodies this quality, and the more appropriate the words are to the situation, the more eloquent it is said to be. The Holy Qur’an fulfils all the requirements of rhetoric to the highest standard. We give some examples to prove our claim.

First Argument

Human eloquence [4] whether from Arabs or non-Arabs, usually concerns the physical phenomena that are closely associated with those people. For instance, the Arabs are considered to be great orators and eloquent in the description of camels, horses, swords and women. Poets, linguists and other writers acquire dexterity and proficiency in some particular field simply because poets and writers of all times have been writing and adding subtleties to the subject, providing food for thought for subsequent writers to open new avenues in it.

However, the Holy Qur’an does not fit this pattern, owing nothing to precedent and being replete with astonishing and unparalleled examples of eloquence that were unanimously acknowledged by all the Arabs.

Second Argument

It is our usual experience that when poets and writers of literature try to adorn their language with eloquent expressions they do not remain truthful. Any one trying to be absolutely true in conveying his message can do so only at the cost of eloquence. It is therefore said that untruth is a main element of a good poetry. The famous poets Labid ibn Rabi’ah and Hassan ibn Thabit could not maintain the high standard of their poetry after embracing Islam. Their pre-Islamic poetry is more forceful and elegant than their post-Islamic compositions. The Holy Qur’an presents miraculous examples of eloquence in spite of being absolutely true in all it says.

4 Rhetoric, *Balaghah* in Arabic, signifies use of language that is eloquent as well as appropriate for both the people and subject addressed. The use of high-flown and difficult words for the ignorant, and inelegant and simplistic expression for a learned audience is against rhetoric

Third Argument

Good poetry is considered elegant and beautiful because some of its verses are of a high standard of eloquence. Each and every verse of that poetry is rarely all of the same standard. The Holy Qur'an, however, from beginning to end, is such an example of unabated beauty, elegance and eloquence that human beings of all times have been unable to produce even a small piece of equal standard. Take for example the *Surah Yusuf* 5 every word of which is a perfect specimen of beauty and eloquence.

Fourth Argument

Any writer or poet, when he relates the same event more than once, does not manage in the repeated account to be as elegant and beautiful as he was the first time. The Holy Qur'an repeats versions of the same event, and of descriptions of the creation and the end of the world, and of the injunctions and the attributes of God. Each description is different in style and in size, but every one is of so high a standard that one cannot be preferred to another.

Fifth Argument

The Qur'an talks of many things like obligatory rituals, legal prohibitions, instigation to virtue, repudiation of worldly desires, and preparation for the Hereafter and other similar themes. The description of these things does not lend itself to elegance and beauty and any poet trying to compose poetry on practical injunctions of this kind would be hard put to produce a passage of literary merit. The Holy Qur'an deals with all these subjects with a high standard of eloquence.

Sixth Argument

The eloquence of every poet is confined to a particular subject and when the same poet speaks on other subjects his beauty of expression and his proficiency is distinctly circumscribed. Imru'l-Qais, the famous Arab poet, is known for his description of wine, women and horses. No other poet is as eloquent on this subject. Nabigha is known for his description of fear and awful events, Zuhayr for hope and so on 6

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5 *Surah Yusuf*, the twelfth chapter of the Qur'an which describes the life of the Prophet Joseph. (Raazi)

6 Similarly in English literature Wordsworth is known for the description of nature, Keats for human sentiments etc. (Raazi)

The Holy Qur'an, on the other hand, talks on all kinds of subjects with great force of eloquence, beauty and elegance, and is found to be miraculously eloquent in each description.

Seventh Argument

Diversion from one subject to another which in turn has many branches usually makes it impossible for an author to maintain flow and continuity with the same grandeur and majesty and his language usually loses its height of eloquence. The Holy Qur'an is full of such diversions, frequently jumping from one event to another, but miraculously it maintains the same flow and continuity with all the other subjects under discussion.

Eighth Argument

Another distinct feature of the Qur'anic diction is that it encloses a vast range of meaning in a surprisingly small number of words without losing its charm and majesty in the least. *Surah Sad's* opening verses are a good example of this. The Holy Qur'an here describes a large number of subjects in very few verses, including a description of the unbelievers of Makka, their rejection of the Holy Prophet, admonitions to them with reference to historical events of previous people, their distrust and astonishment at the revelation of the Qur'an, a description of their envious nature, threats and instigations, the teaching of patience and a description of events related to the Prophets David, Solomon, Job, Abraham and Jacob. All these diverse subjects been dealt with a force and eloquence that is unique to the Qur'an.

Ninth Argument

Majesty and sweetness, elegance and beauty are counteracting qualities that are rarely found together in a single work. These two opposite qualities are seen divinely combined together throughout the Qur'an in a way unknown to human genius. This again is a strong argument for the miraculous eloquence of the Qur'anic diction, which is absolutely absent from human writings [7]

Tenth Argument

The language of the Qur'an contains all possible kinds of eloquence, metaphor, similes, comparisons, transitions, inversions etc., but at the same time it is free of any hint of verbiage like false exaggeration, hyperbolical statements

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7 The best example of this is the *Surah Takwir* of the Qur'an, that is *Surah* 81, where all the above qualities can be seen side by side in each verse

and all other defects of falsehood and of the use of strange words etc. Human writing does not usually combine all the aspects of eloquence in one work. People have tried in vain to accommodate all these qualities. The Holy Qur'an, however, does so superlatively.

These ten arguments are enough to prove the claim that Qur'anic language and its intonation are so sublime that they cannot be measured by human genius. The more one is acquainted with the Arabic language, the more he will find the words of the Qur'an burning into his heart, and it's thought breathing into his soul [8]

The Second Divine Quality of the Qur'an

The second quality of the Qur'an that makes it a living miracle is its unique structure and internal arrangement, and, above all, the sublimity of its thought and contents. The accumulation of all the linguistic perfections in the Holy Qur'an has been a permanent source of astonishment to the great writers, philosophers and the linguists of the world. This acknowledged supremity of the Qur'an saves it from any accusation of being no more than a collection of thoughts and ideas borrowed from others and serves the purpose of making it so prominent and so distinct from ordinary human writings that the Qur'an by itself is enough argument to prove its divine provenance and its being a living miracle of the Holy Prophet.

The Arabs were arrogant regarding their command over the Arabic language and harboured initially great enmity against the Prophet and his teachings. The perfection of the Qur'anic eloquence did not allow them to find any imperfection in it. On the contrary, they were forced to admit that the language of Qur'an was comparable neither with the poetry of the poets nor the oratory of the orators. They were astonished at its matchless eloquence. Sometimes they declared it to be magic and sometimes they said that it was something that had been taken from a previous people. They often tried to stop people hearing it by making a noise when the Prophet recited it. They found themselves helpless against the inexpressible attraction of the Qur'anic language.

It is unimaginable that the Arabs who were known to be the masters of the Arabic language would not have met the simple challenge of the Qur'an to produce the like of its smallest *surah* [9] rather than wage war against the Prophet of Islam and lose the best of their heroes in the fighting as well as sacrificing much of their property and possessions, if they had been able to do so. They

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8 It was this miraculous quality of the Qur'an that made many Arab idolaters embrace Islam as soon as they heard its words.

9 Qur'an 10:38

heard this Qur'anic challenge many times through the prophet. He cried aloud in their face:

> Bring then a *surah* like unto it, and call (to your aid) any one you can, beside God, if it be ye speak the truth 10

The Qur'an repeats this challenge in another *surah* in these words:

> And if ye are in doubt, as to what we have revealed to our servant, then produce a *surah*, like there unto; and call your witnesses and helpers (to your aid) besides God, if you are true. But if ye cannot, and of surety ye cannot, then fear the fire, whose fuel is men and stones 11

Again this challenge was thrown at them with full force:

> Say, if the whole of mankind and jinn were together to produce the like of this Qur'an, they would not be able to produce the like thereof, even if they backed up each other 12

The fact that they preferred to fight wars against him and sacrifice their lives is enough to prove that they acknowledged the miraculous eloquence of the Qur'an and it found impossible to produce any passage comparable to the Qur'an.

There is a report that Walid ibn Mughirah, the nephew of Abu Jahl, burst into tears when he heard the Qur'an recited. Abu Jahl came to him and admonished him. He replied:

> I swear by God, none of you is as conversant and acquainted with poetry as I am and I declare that the words of Muhammad have nothing to do with poetry 13

History has recorded that once at the time of *Hajj* the same Walid gathered together the dignitaries of the tribe of Quraysh of Makka and suggested that they should agree on what to say to the pilgrims if they enquired about Muhammad. Some of them said, "We could say that he is a soothsayer." Walid said, "By God, he is not, as is evident from his speech." Others suggested that he should be called insane. Walid swore by God that he had no trace of insanity. They suggested that he should be called a poet. Walid again rejected the suggestion saying that they were all fully conversant with poetic speech and he

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10 Qur'an 10 :38
11 Qur'an 2: 23, 24
12 Qur'an 17:88
13 Al-Hakim and al-Bayhaqi from Ibn 'Abbas in *Al-Khasa'is al-Kubra* vol. l. page 113

would never be accepted as a poet. The Quraysh then said, "We shall tell them that he is a sorcerer." Walid said that they knew that he could not be a sorcerer because his speech was far from sorcery and that the only thing that could be said about him was that the magic of his speech had separated sons from their fathers, brothers from brothers and wives from their husbands. After this meeting they posted themselves on the roads of Makka and prevented the pilgrims from listening to the Holy Prophet.

It is also reported that 'Utbah [14] came to the Holy Prophet and discussed with him the opposition of the Quraysh with regard to the Holy Qur'an. The Holy Prophet recited the opening verses of *Surah* 41. He had recited only thirteen verses when 'Utbah, overcome, requested the Prophet not to recite any more of it and hid his face with his two hands.

Another report has said that as the Holy Prophet recited the Qur'anic verses to 'Utbah, he felt so restless that could not sit straight and leant back on his hands until the Holy Prophet recited a verse of prostration and prostrated before Allah. 'Utbah returned to his house in a state of emotional excitement, hid himself from the people until some Quraysh went to him. 'Utbah said to them, "By God! Muhammad recited verses the like of which I never heard in my life. I was completely lost and could not answer him anything."

According to a report, the Companion of the Prophet, Abu Dharr, said that he had not seen a poet greater than his brother Anis who had defeated twelve poets in a contest in pre-Islamic days. Once, when he returned from Makka, they asked him the opinion of the Makkans concerning the Holy Prophet. He said that they accused him of being a poet, a soothsayer, and a sorcerer. Then he said that he was fully conversant with the speech of soothsayers and sorcerers and found the words of the Prophet in no way comparable to them. He was neither a poet nor a sorcerer and soothsayer for all of them were liars whereas his words were the truth.

We find in *Sahih* al-Bukhari and *Sahih* Muslim that Jabir ibn Mut'im [15] reported that he heard the Holy Prophet reciting *Surah al- Tur* in his prayer of *Maghrib* (just after sunset). When he recited this verse:

> Were they created of nothing, or were they themselves the Creators? Or did they create the heavens and the earth, Nay, they have no belief. Or are the treasures of thy Lord with them, Or are they the managers (of affairs)?

Jabir said that he found his heart craving for Islam.

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14 'Utbah ibn Rabi'ah was one of the chiefs of the Quraysh, and was held as great authority on Arabic literature.

15 Jabir ibn Mut'im, a famous Companion of the Prophet (peace be on him). (Raazi)

The Third Divine Quality of the Qur'an: The Predictions

The Holy Qur'an gives many predictions related to future events. All the Qur'anic predictions turned out to be absolutely true. We give a few specific examples of such predictions.

First Prediction

The Holy Qur'an says:

> Ye shall enter the Sacred Mosque *(Masjid Al-Haram),* if Allah wills, secure, heads shaved, hair cut short, and without fear [16]

This passage from *Sura Al-Fath* (the Victory), from which this passage is quoted, was revealed before the treaty of Hudaibiyah in the sixth year of *Hijrah.* In it the Muslims are promised by Allah that they will soon enter the Sacred Mosque of Makka victoriously. Under the prevailing circumstances this was unimaginable. The Muslims captured Makka in the 8th year of *Hijrah* and entered the Sacred Mosque together with the Holy Prophet exactly as was predicted by the Qur'an, some having shaved their heads and some having cut short their hair.

Second Prediction

The Holy Qur'an says:

> Allah has promised to those among you who believe, and do good deeds, that He will surely grant them in the land inheritance of power as He granted it to those before them; that He will establish in authority their religion which He has chosen for them. And that He will change (their state) after fear to one of security and peace. They will worship Me (alone) and not associate aught with Me [17]

This Qur'anic verse promises that the Muslims will be made the true vicegerents of God and that Allah will grant them and their faith strength and power. The state of fear in which they were would be changed to peace and security. This Qur'anic prediction foretelling Muslim domination did not take long to prove its accuracy.

Let us see how, in surprisingly a short period, this Qur'anic pre- diction and divine promise was fulfilled.

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16 Qur'an 48:28
17 Qur'an 24:55

The whole of Arabian peninsula was brought under the Holy Prophet's domination in his own life and some of the people of Hijr and some rulers of Syria agreed to pay *jizyah* (a minority tax) to the Holy Prophet.

In the time of the first caliph of Islam, Abu Bakr, the boundaries of Islamic domination were greatly widened. The Muslims captured some cities of Persia, and some of the cities of Syria such as Bosra and Damascus.

Then came the second Caliph, 'Umar, who changed history by his faith in the truth of Islam, defeating the world powers of that time. He conquered the whole of the ancient Persian empire and a large part of the Eastern Roman Empire.

In the time of the third Caliph, 'Uthman, the Islamic domination was further expanded. Islamic forces conquered Spain in the West, and part of China in the East. It took only 20 years for the Muslims to have complete control of all these countries which constituted the majority of the known world, thus abundantly fulfilling the Qur'anic prediction. Islam dominated over all other religions of the world and was the major world power of that time.

Third Prediction

The Holy Qur'an declares:

> It is He who has sent His Messenger with guidance, and the religion of truth, to make it triumphant over all religions [18]

We have discussed under the second prediction that Islam, the religion of truth, triumphed over the other religions of the world and the perfection of this domination of Islam over the world will be witnessed by the world in the future [19]

Fourth Prediction

The Holy Qur'an says:

> Allah was well pleased with the believers when they swore fealty to you under the tree. He knew what was in their hearts. So He sent down tranquillity upon them and rewarded them with a victory (very) near. And many gains (spoils) that they would take. And mighty is Allah and Wise.
>
> Allah has promised you rich booty which you will take. And He has given you these beforehand, and He has restrained the hands of men from you, so that it may be a sign for the believers and that He may guide you

18 Qur'an 9:32
19 That is after the descent of the Prophet Jesus in the last age

> to a straight path. And other gains which are not in your power. And Allah has encompassed: and Allah has power over all things [20]

The victory promised in this verse is the conquest of Khaybar and the 'many gains' promised are the spoils and booty of Khaybar and Hijr; similarly the promise of "other gains" are the booties and spoils to be taken from the conquest of Persia and Rome. All the promises and predictions made in this verse came true exactly as they were foretold.

Fifth Prediction

The Qur'an says:

> And other blessings which you desire: help from Allah, and a near victory [21]

The promise of near victory contained in this verse is, according to some, the conquest of Makka and, according to others, the conquest of Persia and Rome. The prediction, however, is true whatever the case since Makka, Persia and Rome were all conquered.

Sixth Prediction

The Holy Qur'an says:

> When comes the help of Allah and victory, and you see people enter Allah's religion in multitudes [22]

In this verse the promised victory is the victory of Makka. Correct reports place its revelation prior to the conquest of Makka. Besides *'idha'* (when) in Arabic is used for future tense and not for the past tense. Groups of people from Ta'if and Makka came in multitudes to embrace Islam as was predicted by the Holy Qur'an.

Seventh Prediction

We find in the Holy Qur'an:

> Say to those who deny faith, soon you will be vanquished [23]

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20 Qur'an 48:18-21
21 Qur'an 61:13
22 Qur'an 110:1
23 Qur'an 3:12

This came about exactly as warned by the Holy Qur'an. The unbelievers were all dominated.

Eighth Prediction

The Holy Qur'an says:

> (Remember) When Allah promised you one of the two (enemy) parties, that it should be yours, you wished that the one unarmed should be yours, but Allah wanted to establish the truth by his word, and to cut off the roots of the unbelievers 24

This is a reference to the battle of Badr and the two parties referred to in this verse are the trade caravan that was returning from Syria and the other that had come from Makka, and the unarmed party was the trade caravan back from Syria. This also happened exactly as was predicted.

Ninth Prediction

The Holy Qur'an says to the Prophet:

> We are enough to sustain you against those who mock 25.

When the above verse was revealed to the Prophet, he told his Companions that Allah would protect them against the ill intentions of the idolaters of Makka who were always persecuting him and his Companions. Allah fulfilled this promise.

Tenth Prediction

The Holy Qur'an declares:

> The Roman Empire has been defeated, in a land close by; but they, (even) after this defeat, will gain victory in a few years. Allah's is the command, in the past and in the future. On that day shall the believers rejoice, with the help of Allah,.He helps whom He wills. And He is Mighty and the most merciful. (It is) the promise of Allah. Allah never departs from His promise: but most men understand not. They crave for

24 Qur'an 8:7
25 Qur'an 15:95

the outer (things in the) life of this world, but of the Hereafter they are heedless 26.

This *surah* was revealed in Makka when Persia defeated the Romans. The Persians were Magians by faith while the the Romans were Christians. The idolaters of Makka were pleased with this news and argued with the Muslims that they and the Christians claimed to be the People of the Book while the Magians and Makkans were without the Book. As the Christians of the Roman Empire were defeated by the Persians, the Muslims would, likewise, be defeated by the Makkans. The Holy Qur'an, itself, refuted' their assumption in the above verse and predicted the victory of the Romans.

Abu Bakr Siddiq, the devoted friend and companion of the Holy Prophet, told the Makkan idolaters that the Romans would gain victory over the Persians in a few years. Ubayy Ibn Khalaf accused him of making a false claim. It was decided that a specific period be fixed for the confirmation of this prediction. Both of them offered ten camels to be given to the winner and a period of three years was fixed. Abu Bakr told the Holy Prophet of this and the Holy Prophet said that the prediction contained the word *bid'a* (a few) which signifies a period from three years to nine years, and suggested that he should increase the number of years by adding to the number of camels. Abu Bakr went to Ubayy and it was decided that a hundred camels would be given by each of them and the period of nine years was fixed.

Ubayy died when he was returning from the battle of Uhud in 3 AH. Exactly seven years after this event the Byzantines gained a great victory over Persia, as was predicted by the Holy Qur'an. Abu Bakr, having won his wager, received hundred camels from Ubayy's heirs. The Holy Prophet said that the camels received by him should be given away in charity.

These are just a few of many such predictions in the Holy Qur'an all of which have been fulfilled precisely as foretold

The Fourth Divine Quality of the Qur'an: Knowledge of Past Events

The fourth miraculous quality of the Qur'an lies in its description of past events. The Holy Prophet was unlettered and did not know how to read or write. He had no teachers nor did he ever keep company with scholars. On the contrary, he was brought up among illiterate idol worshippers, devoid of any knowledge of the scriptures. The Holy Prophet remained among these people

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26 Qur'an 30:1-7. It refers to the remarkable defeat of the Eastern Roman Empire under Heraclius. It was not merely an isolated defea. The Eastern Roman Empire lost most of her Asiatic territory. The defeat "in a land close by" must refer to Syria and Palestine. Jerusalem was captured shortly before this *surah* was revealed in 614-615 AD.

throughout his life, except for two trading journeys to Syria which were too short to admit any possibility of his having acquired knowledge from anyone there.

There are many past events that the Holy Qur'an describes differently from other sources. This difference is deliberate and intentional, as can be seen in the Qur'anic reference to the 'crucifixion'. The Holy Qur'an avoids details that were to be proved untrue in the accounts of previous books, such as the Pentateuch and the Gospels. Our claim is supported by the following Qur'anic verse:

> Verily this Qur'an does explain to the Children of Israel most of the things about which they disagree.

The Fifth Divine Quality of the Qur'an

One of the miraculous qualities of the Qur'an is that it unveiled and disclosed all the ill intentions of the hypocrites of Madina. They used to conspire against Islam and the Muslims in their secret meetings. All their decisions and secret plans were made known to the Holy Prophet through divine revelation. He used to inform the Muslims of the intentions of the hypocrites. All such expositions of the Holy Prophet were found to be true.

Similarly the Holy Qur'an exposed the ill intentions of the con- temporary Jews.

The Sixth Divine Quality of the Qur'an

The Holy Qur'an contains branches of knowledge that were not in vogue in Arabia at its time of revelation and with which the Prophet himself was totally unacquainted. These include inductive and deductive logic with regard to religious doctrines, exhortation, matters relating to the Hereafter and other things. In fact there are two kinds of sciences, the religious sciences and the other sciences. The religious sciences are obviously higher in value than the other sciences. They include the knowledge of metaphysical realities like knowledge about the Creator of the universe and His attributes, knowledge of His Prophets, angels and knowledge of the Hereafter. The branch of knowledge covering all these aspects of religion is called *'ilmu'l- 'aqa'id* (the science of beliefs). Then comes the knowledge of the practical injunctions, that is, the law. This science is known as *fiqh* (jurisprudence). The science of *fiqh* in Islam is a great science. All the jurisprudents of Islam have derived their law from the Qur'an. Then comes the science related to the purification of the inner self which is called *tasawwuf.*

The Holy Qur’an gives simple and practical guidance on all the above branches of knowledge, and this is unique to the Qur’an as compared with other revelations of past peoples. This demonstrates that the Qur’an is a collection of all the sciences. In addition it is a collection of rational arguments, and refutes all heretical ideas with reason and logic.

The Holy Qur’an provides humanity with perfect guidance in the fields of morality, ethics, religion, politics, culture, and economics.

The Seventh Divine Quality of the Qur’an

The Holy Qur’an, in spite of being a copious and voluminous book, is absolutely free of any contradiction, inconsistency or incompatibility which would not possible for any human work of this size. No other book in the world can claim to be so free from all defects as the Qur’an. This distinct feature of the Qur’an is in itself an argument of its being divine. The Qur’an itself invites people towards this incomparable feature in these words:

> Will they not ponder on the Qur’an? Had it been from other than God they could have surely found in it many contradictions 27.

There is no doubt that a text like the Qur’an having all these divine features cannot but be from Allah, the All-Knowing, who has knowledge of the unknown future as well as the past and present.

The Eighth Divine Quality: the Eternality of the Qur’an

The Holy Qur’an rightly claims to be the only divine revelation that is everlasting, preserving its originality and genuineness beyond all reasonable doubts. This living miracle of the Holy Prophet is unique in that it continued beyond his death unlike the miracles of the previous Prophets that lasted only as long as they lived. The texts of other Prophets and their signs all disappeared with them and no trace of them can now be found in the world. The Holy Qur’an made a simple challenge to humanity to produce the like of it or any of its parts. Centuries have passed and it remains as incomparable today as it was on the day it was revealed and will remain so up to the Day of Judgement.

According to this Qur’anic challenge, every individual *surah* of the Holy Qur’an, indeed any part equal to its smallest *surah,* is in itself a separate miracle making the Qur’an a collection of nearly two thousand separate miracles.

27 Qur`an 4: 82

The Ninth Divine Quality of the Holy Qur'an

Those who have recited the Holy Qur'an in Arabic are fully acquainted with its strange quality of involving the reciter and with the entrancing influence of its melody. The more you recite it the more you are charmed by it. This strange phenomenon is experienced by all who recite the Qur'an regularly

The Tenth Divine Quality of the Holy Qur'an

Another divine feature of the Holy Qur'an is that it combines in itself the claim and its arguments both at the same time. That is to say, its divine eloquence provides the proof of its divinity while its meanings convey the divine message of obligations and prohibitions. This applies to all its contents. It presents arguments for what is being said at the same time as it says it.

The Eleventh Divine Quality of the Holy Qur'an

Another distinct divine feature of the Holy Qur'an is its capability of being memorised, even by those who do not know the Arabic language. The Qur'an refers to this feature in this verse:

> We have made the Qur'an easy to remember [28]

This divine feature of the Holy Qur'an is frequently demonstrated throughout the world by those young boys who have memorised the whole of it. They can recite the whole of the Qur'an by heart. Millions of such *hafiz's* (preservers of the Qur'an) are always present in the world and they can recite the whole of the Qur'anic text with absolute accuracy from memory alone. They memorize not only the text but also its annotations and pronunciation exactly corresponding with the way the Prophet conveyed it.

The few people in the Christian world who memorize the Bible or even just the Gospels are seldom able to do so with such miraculous accuracy. This feature alone is so obviously an argument for the divine nature of the Qur'an that it cannot be overlooked easily.

The Twelfth Divine Quality of the Holy Qur'an

Another inherent divine feature of the Holy Qur'an is the awe and fearfulness that enters into the hearts of its listeners. It is even more strange that this sensual experience of awe is equally felt by those who do not understand its

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28 Qu'ran 55:22

meanings. There are many examples recorded by history that people were so moved by listening to the Qur'an when they heard it for the first time that they converted to Islam simply by listening to it [29]

It has been reported that a Christian passed by a Muslim who was reciting the Holy Qur'an. Listening to the Qur'an, the Christian was so struck and moved that he burst into tears. He was asked why he was he weeping. He said, "I do not know, but as soon as I heard the word of God I felt greatly frightened and my heart filled with tears."

Qadi Noorullah Shostri wrote in his commentary on the Holy Qur'an that when the great scholar Ali Al-Qaushji set out for Greece, a Jewish scholar came to him to discuss about the truth of Islam. He had a long debate with him on different aspects of Islam. He did not accept any of the arguments forwarded by Ali Al-Qaushji. This debate lasted for one month with no definite result. One morning when Ali Al-Qaushji was busy reciting the Holy Qur'an on the roof of his house, the Jew came to him. Though Ali Al-Qaushji did not have a good voice, as soon as the Jew listened to the Holy Qur'an, he felt his heart fill with fear and the Qur'anic influence found its way through to his heart. He came to Ali Al-Qaushji and asked him to convert him to Islam. Ali asked him of this sudden change. He said, "In spite of your bad voice the Qur'an captured my heart and I felt sure that it was the word of God."

The above examples clearly show the miraculous character of the Holy Qur'an.

Conclusions

To conclude this section we must recapitulate that it is part of divine custom that the Prophets are usually given miracles in those fields that are popular among the people of that age. The superhuman demonstrations in that particular field make people believe in the truth of the Prophet and his access to divine power. Sorcery and magic were common in the time of Moses. As soon as Pharaoh's magicians saw Moses' staff transforming into a living serpent and devouring their illusory snakes they instantly believed in Moses as being the Prophet of God and straightaway embraced his faith.

Similarly in the time of the Prophet Jesus the science of medicine was a common practice. The people had acquired perfection in it. When the experts of medicine watched Jesus healing the lepers and reviving the dead, they instantly knew through their experience that such things were beyond the access of the science of medicine, and believed that it could be nothing but a miracle of Jesus.

29 The second caliph 'Umar came out of his home with a sword in his hand, saying, "I will kill Muhammad today." On his way, being informed that his sister had accepted Islam, he became mad with anger and went to her home where a Muslim companion was reciting the Qur'an to her. 'Umar listened to it, was so moved by it that his eyes filled with tears. He went to the Prophet and accepted Islam. (Raazi)

The same holds true with the Holy Prophet Muhammad. He was sent to the Arabs who arrogantly claimed to be the best elocutionists of the world. They invested all their effort to achieve perfection in elocution and used to challenge others in public contests. They had great pride in their linguistic achievements. The famous seven poems 30 were hung in the House of Allah, the Ka'ba, as a constant challenge. They presented a practical challenge to the Arabs in general to produce a piece similar to them by whoever claimed eloquence. As soon as they heard the Qur'an they knew from their experience that it was far beyond the limits of humanly conceivable perfection. They instantly realized that such superhuman eloquence could not exist in a human work.

The Gradual Nature of the Qur'anic Revelation

The Holy Qur'an was not revealed all at once. It came in pieces gradually over a period of almost 23 years. There are many reasons for this gradualness.

(1) Had it been revealed all at once, it might have been difficult for the Holy Prophet to retain the voluminous text of the Qur'an as a whole, particularly given the fact that he was unlettered.

(2) Had the whole of the Qur'anic text come in written form, it might have obviated the interest and necessity of memorising it. The short passages, as they were revealed, were memorised more easily. In addition, it established a valuable tradition among the Muslims of memorising the Qur'anic text verbatim.

(3) It would have been very difficult, if not impossible, for the Arabs to follow all the injunctions of the Qur'anic law at once. In this case, gradualness was more practical and wise and facilitated the practical realisation of these injunctions.

One of the Companions of the Holy Prophet reported that it was divine consideration for them that they were obligated by the Qur'an gradually. Otherwise it would have been difficult for them to embrace Islam. He said, "In the beginning, the Holy Prophet invited us to *tawhid* (pure monotheism) only. After we had accepted and imbibed its tender and sweet essence, then, very gradually and practically we were asked to follow various Qur'anic injunctions until the whole law was completed.

(4) This gradual revelation necessitated the frequent visitation of the Archangel Gabriel to the Holy Prophet which was obviously a source of

30 The book containing these phenomenal literary poems is entitled *Al- Mu'allaqat al-Sab'ah,* the Seven Hangings. Zozni said that they were hung in the Ka'ba' as a challenge to the Arabs. They are, in fact, excellent specimens of eloquence.

great strength to him, enabling him to carry on his mission with certitude, and to bear the hardships of prophethood with fortitude.

(5) The small pieces of the Qur'anic revelation, claiming to possess miraculous eloquence, provided opponents with more time to meet the challenge to produce a text equal to the smallest *surah* of the Qur'an. Their complete lack of success and the inability of the Arabs to accomplish it is again an argument for the divine nature of its eloquence.

(6) The Qur'anic revelation provided guidance to the Muslims according to the changing circumstances, and responded to the objections raised by opponents. This helped increase their understanding and nourished their certitude as they came to realise the truth of the Qur'anic predictions and divinely revealed knowledge of the unknown future.

(7) Being a messenger of Allah is the highest of all honours. The Archangel Gabriel enjoyed this honour by carrying the divine word to the Holy Prophet for a great period which would not have been possible had it been revealed all-at-once.

Repetitions in the Qur'anic Text

The Qur'anic revelation contains repeated descriptions, especially concerning *tawhid* (the unity of God), the Resurrection and the lives of the earlier Prophets. This repetition is unique to the Qur'anic revelation. These repetitions do certainly show divine wisdom to the readers. The Arabs were generally idolaters, totally ignorant of monotheism and the Day of Judgment, etc. Similarly some of the non-Arab nations like the Indians and Chinese were also idol-worshippers. The people of the revealed religions like the Jews and the Christians had corrupted their original revelations, specially the truth with regard to the principles of faith like the unity of God, the Resurrection and the missions of the earlier Prophets. The Holy Qur'an repeatedly describes these things using a variety of styles to attract attention. The events of the earlier Prophets were described in repeated passages always using a different style, demonstrating divine eloquence in each instance. This has eliminated any possible claim that the presence of superhuman eloquence in its text was incidental. This linguistic perfection is demonstrated repeatedly in variegated styles.

Besides this, the Holy Prophet sometimes felt depressed in the face of the antagonistic activities of his opponents. A short passage of the Qur'an would then be revealed describing an event in the life of a certain Prophet relevant to the situation in which the Holy Prophet found himself. This had a highly consoling effect on him. The Holy Qur'an attests to cause and resolution separately in the following two verses:

> We know that you are vexed by what they say 31

For the consolation of the Holy Prophet, the Holy Qur'an has:

> And all that we relate to you of the accounts of the (earlier) Messengers is (meant) to put courage into your heart, and through this the truth is revealed to you, along with exhortation and admonition for the believers 32

The same applies to the believers who were teased and vexed by the unbelievers. The repeated consolation of newly revealed passages gave them heart to bear their sufferings.

Christian Objections to the Holy Qur'an

There are many objections raised by Christian scholars against various aspects of the Holy Qur'an. A review of such objections and their answers is our main object in this section.

First Objection

The first objection frequently raised by Christian scholars is related to the transcendence of the eloquent language of the Holy Qur'an. Their contention in this respect consists mainly of the following points. Firstly that it is not acceptable to claim that its eloquence really surpassed all human genius and that no such text can be produced by human effort. Secondly that even if this claim of the Muslims is accepted, it still only provides a defective argument for its being miraculous, because, in that case, it could only be recognised as a miracle by those few who have acquired the highest standard of proficiency and skill in the Arabic language. And this would further mean that books written in Latin and Greek, which have the highest standard of eloquence, should also be accepted as revealed, as well as implying that all kinds of false and abject works could claim to be miraculous simply on the strength of being composed in supremely eloquent language.

We should here remind ourselves that in the previous section we have produced undeniable arguments to establish the transcendent quality of the Qur'anic language. Given those specific criteria, any objection to the miraculous eloquence of the Holy Qur'an is not valid unless a parallel description of equal eloquence is produced by other claimants to meet the Qur'anic challenge quoted by us in the first section.

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31 Qur'an 15:97
32 Qur`an 11:20

They are, however, justified in saying that only a few linguists could apprehend the miraculous quality of its eloquence, but this is of no help to them as this miraculous feature of the Holy Qur'an aimed exactly at that. That is to say, the Holy Qur'an challenged those few Arab linguists who had great pride in their eloquence.

They were not only overawed by its eloquence but also admitted their inability to contest it because, through their perfect elocution, they instantly recognized its super-human eloquence. The common people have found out about this quality through these scholars. Thus the miraculous eloquence of the Holy Qur'an has become known by all. The argument, therefore, is not defective, as it achieved its goal by making the Arabs accept that it was the word of God.

Moreover, the Muslims do not claim that the eloquence of the Holy Qur'an is the only thing that makes it a miracle. What they rightly claim is, that its eloquence is one of the many miraculous features of the Holy Qur'an and that the Holy Qur'an is one among many other miracles of the Holy Prophet. The miraculous nature of the Holy Qur'an is so widely acknowledged that it has not been refuted by anyone in these 1280 years 33 The following statement of Abu Musa Muzdar 34 a leader of the Mu'tazilites, who said that it was possible for a human being to produce something equal to the Qur'an, is unacceptable and rejected.

It is generally known that Abu Musa had become mentally disordered due to his excessive involvement in spiritual exercises. He made many delirious statements. For example, he said, "God has the power of making false statements and acting with cruelty towards the people. He would be God, but a cruel and lying God." May Allah forbid. He also said:

> Anyone who associates with kings is an infidel. He cannot be an heir to anyone and no one can be his heir.

As for their contention that books written in other languages possessing the highest degree of eloquence should also be considered as miracles, this contention is not well-founded as no book in any language has been proved to have achieved the super-human quality of eloquence that is possessed by the Holy Qur'an. The authors of such books never claimed them to be prophetic

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33 Now, in 1988, the number of years passed from the beginning of the Qur'anic revelation has been 1410 years. (Raazi

34 'Isa ibn Sabih Abu Musa Muzdar who died in 226 AH, was an insane personality. He was maniacally rigid in his belief in the accidentality of the Holy Qur'an. Any one believing in the self-existence of the Holy Qur'an was an infidel in his eyes. Once, the governor of Kufa asked his opinion about the people living on the earth and he said that all of them were infidels. The governor said to him that the Holy Qur'an describes Paradise as being greater than the heavens and the earth. Did he think that he and his followers alone would live in paradise? He had no answer. (Shahristani vol.l page 94). (Taqi)

marvels. However, anyone making any such claim would be required to prove its transcendent quality of eloquence with effective arguments and specific examples.

Besides, the claim by some Christian scholars to the effect that certain books of other languages demonstrate a standard of eloquence equal to that of the Qur'an, is not acceptable on the ground that those languages are not their first languages. They themselves are not capable of defining the standard of eloquence of other languages, as no one can claim to be as conversant with a foreign language as someone whose mother tongue that language is. This is not only the case with Arabic; it is equally true for all the languages of the world, be they Greek, Latin or Hebrew. Every language has its own particular structure, grammar and idiom, which usually is radically different from any other language. Acquiring any degree of knowledge in a foreign language is not enough to make the claim that one has mastered it in all respects.

Under the orders of Pope Urban VIII, the Archbishop of Syria called a meeting of priests, cardinals and scholars and masters of the Hebrew, Greek and the Arabic languages for the purpose of revising and correcting the Arabic translation of the Bible that was full of errors and missing many important passages. The members of this council took great pains in rectifying the errors of this translation. After great labour and all possible efforts, they prepared a version in 1625. In spite of all their effort, this translation still contained many errors and defects. The revising members of this council wrote an apologetic introduction to it. We reproduce below their apology in their exact words [35]

> You will find many things in this copy deviating from the general rules of grammar. For example, masculine gender in place of feminine, singular replaced by plural and plural in place of a dual [36]. Similarly there are unusual applications of the signs of accentuation, emphasis and phonetics. Sometimes additional words have been used in place of a phonetic mark. The main reason of our being ungrammatical is the simplicity of the language of the Christians. The Christians have formulated a special language. The prophets, the apostles, and their elders took liberties with languages such as Latin, Greek and Hebrew, because it was never the will of the Holy Ghost to confine the words of God within the narrow boundaries of normal grammatical complexities. The Holy Ghost, therefore, revealed the secrets of God without effusion and eloquence.

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35 Our author has reproduced it exactly in their words in the Arabic, but, as a translator of the Urdu edited version, I have rendered it into English from the Urdu reproduction of the original. (Raazi)

36 The Arabic has a unique system of numbers. Singular for one, dual for two and plural for any subseqent number. (Raazi)

The English are particularly prone to arrogance when they acquire even a little knowledge of a particular subject or a slight proficiency in another language. An example of this vanity and self-complacency with regard to many sciences and subjects is pointed out below.

The famous traveller, Abu Talib Khan, wrote a book of his travels recording his observations regarding the people of various countries. He described the people of England in detail discussing their virtues as well as their defects. The following passage is reproduced from his Persian book [37]

> The eighth defect of the English people is their deceitful attitude towards the sciences and languages of other countries. They are easy prey to self-conceit. They start writing books on subjects of which they have only elementary knowledge, or in languages which they suppose they have mastered without having any real proficiency in them. They publish their works with a great complacency equal only to their ignorance. It was through the Greek and the French people that I first came to know this characteristic of the English. I did not believe them fully until I read some of their Persian writings and found it out for myself.

Their last contention, that abject and false statements described in the most eloquent words should also be considered as miracles, has nothing to do with the Holy Qur'an since it is absolutely free from any such thing. The Holy Qur'an deals with the following twenty- seven subjects and every single one of its verses can be subsumed under one or another of them.

1. Attributes of the infinity and perfection of Allah like His self- existence, eternality, His infinite power and wisdom, His infinite mercy and love, His infinite justice and truth, His holiness, majesty, sovereignty, infinity and unity, His being omnipotent, omniscient, all knowing, all-hearing, all powerful and His being the Creator of the universe.
2. His being free of all imperfections, like accidental existence, mutability, ignorance and impotence etc.
3. Invitations to pure monotheism, prohibition from associating partners to Him, the trinity being a kind of association.
4. Historical passages related to the people of the past and accounts of certain Prophets.
5. Freedom of the Prophets from idolatry, infidelity and association.
6. Appreciation and praise of those who believed in their Prophets.
7. Admonitions and exhortations to those who disbelieved and denied their Prophets.

37 I have translated it from the Urdu edited version. (Raazi)

8. Invitation to believe in all the Prophets in general, and in the Prophet Jesus in particular.
9. The promise and prediction that the believers shall ultimately triumph over the unbelievers.
10. Descriptions regarding the Day of Judgement and accounts of reward and punishment on that day.
11. Descriptions of the blessings of Paradise and torture of the fires of Hell along with related details.
12. Descriptions of impermanence and mortality of this worldly life.
13. Descriptions of the eternality of the Hereafter and the permanence and immortality of its blessings.
14. Enjoining the good and prohibiting of the bad.
15. Injunctions with regard to family life.
16. Guidance for the political and social spheres of human life.
17. Exhortations for the love of Allah and of those who love Him.
18. The description of the ways and means through which man can attain closeness to his Lord, Allah.
19. Premonitions and prohibitions against the company of evildoers.
20. Importance of sincerity of intention in the performance of all rituals and acts of worship.
21. Warnings against insincerity, ostentation and pursuit of false reputation.
22. Warnings against malefaction and malevolence.
23. Preaching of the moral and ethical behaviour appropriate to the occasion.
24. Approbation and encouragement of benefaction and other moral qualities like patience, modesty, generosity and bravery.
25. Disapprobation of unethical and immoral acts like vanity, meanness, rage, indignation and cruelty.
26. Teaching of abstinence from evil and the necessity of *taqwa* (active fear of Allah).
27. Exhortation to the remembrance and worship of Allah [38]

It is clear that all the above subjects are undoubtedly valuable and noble. Not one of them could be considered to be abject or unneeded.

38 Examples of the above subjects can be seen in the following Qur'anic verses according to the order given above. 1-1. 2-6. 3-3. 4-37. 5-4. 6-2. 7-4. 8-6. 9-23. 10-68. 11-46. 12-29. 13-6. 14-5. 15-4. 16-9. 17-3. 18-49. 19-4. 20-48. 21-49. 22-16. 23-3. 24-24

Abominable Descriptions in the Bible

In contrast with the ideal and impeccable subjects dealt with by the Holy Qur'an, we find a large number of indecent, shameful and vile descriptions in the the Bible. Some examples would not be out of place here.

1. A Prophet is reported to have committed fornication with his daughters 39
2. A Prophet is reckoned to have committed adultery with another man's wife 40
3. A Prophet indulged in cow worship 41
4. One of the Prophets abandoned his faith and took to idolatery and built temples for idols 42
5. One of the Prophets wrongly attributed his own false statement to God, and described another Prophet and brought down the wrath of God upon him 43
6. The Prophets David, Solomon and even Jesus were the descendants of illegitimate ancestors. That is, the progeny of Pharez, the son of Judah 44
7. The son of a great Prophet, who was the "son of God" and father of the Prophets, committed fornication with his father's wife 45
8. Another son 46 of the same Prophet similarly committed fornication with his son's wife. Besides this, the said Prophet, in spite of being aware of their fornication, did not punish them. At the time of his death he only imprecated 47 against the elder son while prayed for and blessed 48 the other.
9. Another great Prophet, the "younger son of God," committed fornication with the wife of his friend and did not punish his son for committing fornication with his sister.
10. The Prophet, John the Baptist, who is witnessed by Jesus to be the greatest of all born of women (though the "least in the kingdom of God

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39 Genesis 19:33. The Prophet Lot is imputed with this act
40 II Samuel 11:2-5 describes the prophet David as having done this act
41 Aaron is accused of this in Exodus 32:2-6
42 The Prophet Solomon in I Kings, 11:2-13
43 See I Kings 13:11-29 for details
44 It is described in Matthew 1:3 and Genesis 38 that Judah committed fornication with his daughter-in-law who gave birth to Pharez
45 This great prophet is Jacob. His elder son was Reuben. Genesis 29:32 and 35:23
46 This other son is Judah as described by Genesis 38:18
47 Genesis 49:10, "The Septre shall not depart from Judah-0and under him shall the gathering of people be".
48 Genesis 49:4 says, "Unstable as water, thou shalt not excel; because thou wen- test up to thy father's bed; then defiledst thou it: he went up to my couch."

is greater than he [49]") did not recognise the second person of his God for as long as thirty years [50], until this second God became the follower of his servant, and so long as he did not perform baptism, and until the third God had descended on him in the form of a dove. When John saw this third one descending on the second God like a dove, he came to remember the word of God that the same will be his Lord, the creator of the heavens and the earth [51].

11. Similarly one of the great Apostles, who is said to be a great thief, who is also supposed to have performed prophetic miracles, and who, according to the Christians, is superior to the prophet Moses and others [52], sold out his faith for only thirty pieces of silver. That is to say he betrayed his lord, the Messiah, and conspired against him with the Jews and got him arrested and crucified [53].
12. The high priest, Caiaphas, who is considered by the Evangelist, John, to be a Prophet [54], issued the death sentence against his God, Christ, believed in him and yet insulted him [55].

The above virulent imputations against the Prophets of God speak themselves of their falsity. We, however, express our absolute negation of these mythical allegations and totally disassociate ourselves from such sacrilegious beliefs which are both irrational and ridiculous.

Intolerable Beliefs of the Roman Catholics

The major sect of the Christians, the Roman Catholics, still gives credence to some dogmas that are obnoxious and at total variance with human reason. The

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49 This is a reference to Matthew 11:11: "He that is least in the kingdom of heaven is greater than he."

50 This refers to John 1:32-34: "And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

51 In fact, it is understood from Matthew 11:2 that John did not recognise him even on that occasion. During his imprisonment, he sent his disciples to ask him if he was the same that was to come or if they should wait for another one.

52 Matthew 26:14-47, Mark, 14:10-43, Luke 22:3-47, John 13:26, 18:2.

53 The famous Christian theologian De Quincy justified this act of Judas Iscariot by saying that he did not betray the Christ for any personal interest, but for making Christ manifest his powers of salvation. In this way he acquired salvation himself and redeemed the whole of Christendom through the death of Christ. (Britannica-Judah Iscariot). Apart from being illogical, this justification is contrary to vivid descriptions of the Bible. For example Luke 22:3 has said, "Then entered Satan into Judas, sur- named Iscariot." The same statement is contained in John 13:27, and 6:70. The Acts 1:18 says: "Now this man purchased a field with the reward of iniquity."

54 John 11:51

55 Matthew 26:65, Mark 14:63, Luke 22:71

number of Roman Catholics, as reported by some priests, is two hundred million 56. Many shameful and abominable beliefs are still a part of their faith. For example:

1. According to a recently expressed opinion of the Christians, Mary's mother also conceived her without any sexual union with her husband.
2. Mary is the mother of God in the real sense of the word.
3. If all the priests in the world were to perform the sacrament of Eucharist at the same time, according to the Catholics, the millions of pieces of bread would be transubstantiated into an equal number of Christs, all fully human and fully divine at the same time and born of Mary.
4. This single piece of bread, when cut into any number of pieces, is instantly transformed into an equal number of Christs 57. The physically observed process of the wheat's progress from its growth to being baked into the form of bread does not preclude its divinity, as physical senses have no say in these matters according to the Catholic faith.
5. Making idols, and worshipping them is an essential part of their faith 58.
6. No salvation of a Christian is possible without having true faith in the Pope with no consideration as to his impiety, dishonesty and immoral conduct 59.
7. The Pope is considered to be infallible and pure of all errors.
8. There is always a great treasure of wealth in the Temple of Rome owned and managed by the Pope. Among many other sources of money is the money paid to him by the people for absolution of their sins for which the Pope is supposed to have special powers. That is to say, the

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56 According to later records, the number of the Roman Catholics in the world exceeds 400 million, to be exact it is 550357000 as reported by Britannica 1957 page 424.

57 The Eucharist has been the most debated question among Christian theologians. It was institutionalised by St Thomas Aquinas (1227 - 1274). He stated in his book *Summa Theologica* that every single piece of the bread turns into a perfect Christ. (Britannica-Eucharist vo1.8, p.797.)

58 *Izalatu-Shakuk* page 26 vol.l. quoted by Sale**'s** translation of the Holy Qur'an. Even today it is common in all churches that large paintings of Jesus and Mary are hung and worshipped by the Christians.

59 The Catholics believe that the Pope **is Vicar** of Peter the Apostle. He enjoys all the powers once possessed by Peter and all the holy attributes ascribed to him in the gospels are owned by him. For instance, in John 21:16. "Feed my sheep", and in Matthew 16:18, "I will give unto thee (Peter) keys of the kingdom of heaven". Misuse of these powers by the popes is the most sinister and obnoxious part of the history of Christian Church.

Pope has all the powers of forgiveness and absolution of sins, and he gives this forgiveness for a considerable amount of money [60].

9. The Pope has absolute power to change the laws of the faith. He can permit any act that was previously prohibited. The Protestant teacher, Michael Meshaka, said in his Arabic book, *Ajwabatu'l Injileen 'ala abatil Attaqlidin:*

Now it should be noted that they permit matrimonial relations with blood relations prohibited by the Holy Scriptures. They receive large amounts of money for permitting this, at their own discretion, an act that was prohibited by the sacred books and by the blessed compilers of the gospels. For example, permission for an uncle's marriage (paternal or maternal) with his niece, for marriage with one's brother's wife who is the mother of one's brother's children. There are many additional prohibitions that they have imposed, and many dispensations that they have disallowed people without any religious arguments.

He further says:

> There are many eatables that were prohibited by them, and later on were permitted again. Eating of meat has been allowed by them during fasting, that was strictly considered prohibited for centuries.

He also said in his book entitled *Thirteen Epistles* on page 88 of the second epistle:

> The French Cardinal Zabadella said that the Pope enjoys absolute power to permit any prohibition. He is greater than God.

We seek refuge with Allah from such blasphemies and proclaim that Allah is pure of all their imputations.

10. According to the Catholic creed, good souls remain in Purgatory [61] suffering the torments of the fires of Hell, until the Pope grants acquittal to them. Similarly priests are authorised to grant such deliverance of the dead from Purgatory, against payment of a certain amount of money, through their suffrages [62].

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60 The priest Khurshid Alam has written in *The History of the Roman Church,* "The trade in certificates of forgiveness was a common practice in the Church. The people were delivered of their sins by paying money to the Bishop." (pagc 142. 1961. Lahore)

61 Purgatory literally means a cleanser or purifier, used by the Christians for the Hell, **as** they believe that the fire of Hell purifies the human souls.

62 Suffrages is the word used for prayers that are meant to purify the man from his sins.

11. Catholics can obtain certificates of salvation from the Pope and his deputies for payment. It is strange that the people do not demand acknowledgement of the dead, confirming their salvation, from the Pope who is believed to be "greater than God". He should be able, through his divine powers, to get attestations from the dead that they have attained eternal salvation.

Since the Papal powers are increased day by day through the blessings of the Holy Ghost, indulgences were invented by Leo X 63 and were sold to the people by him and his clergymen. These documents contained the following words:

> May our Lord Jesus Christ take pity upon and pardon thee, by the virtue of his sanctified love. By the power accorded to me by the Saints Peter and Paul, chief of the apostles, I absolve thee of thy sins whenever they are committed, and thy faults and transgressions and even the unremitted sins forgiven by the Pope. As far as the power in the hands of the Church of Rome can contend, I remit the miseries reserved for thee in the purgatories. And I will lead you towards the mysteries of the Holy Church, and its unity and purity and innocence possessed by thee at thine baptism.
>
> The gates of Hell shall be closed to thee on thine death and those of Paradise shall be opened. If thou will not die at present, the indulgence will remain operative till your death. In the names of the Father, the Son and the Holy Spirit, Amen. Written by Firtilium, agent.

12. They claim that the Hell is a space in cubic form situated in the centre of the earth having sides of 200 miles in length.
13. The Pope makes the sign of the cross on his shoes while other people do it on their faces. Perhaps his shoes are more sanctified than the cross and the faces of the people. .

Sanctification of the Cross

Christians in general hold the wood of the cross in great reverence, and prostrate in worship before the paintings or image of the Godhead, the Son, and the Holy Ghost, as well as making prostrations of reverence to the images of their saints. There can be any of the following reasons for consecrating the wood of the cross: because it had a physical contact with, or was touched by, the body of Christ at the time of crucifixion; or because it became a means for their

63 Pope Leo X was elected in 1513 and died in 1521. *(Britannica),* C.P.S. Clarke has written in his history of the Church, quoting Kidd, that the instant the Bishop heard the sound of the coins dropped in the box by the people for indulgence, the dead person was considered delivered from Hell.

atonement, or the blood of Christ flowed over it. Now if it is for the first reason, all the donkeys of the world should be held holier than the cross, as Christ used to ride on the back of donkeys and mules. They had more physical contact with the body of Christ and, contrary to the cross, they served the purpose of providing comfort to him. It was a donkey that carried Christ to the temple of Jerusalem. Besides, being animate, the donkey is closely associated with man as opposed to the wood of the cross which is inanimate.

As for the second reason, Judas Iscariot deserves more reverence and sanctification as it was through his betrayal that Jesus was arrested and then crucified by the Jews. Without his betrayal, atonement through the death of Christ would not have been possible. He, therefore, is the first and main cause of eternal salvation. If the sanctity of the cross is related to the third reason, the thorns that were put on the head of the Christ on the form of a crown 64 deserve more reverence and respect, as they too were coloured with the blood of Christ. We are unable to see any reason why only the cross is held in such great respect and reverence. Maybe it is another riddle like the trinity. The most abhorrent and abominable thing is the act of worshipping the image of the Father-God. We have already discussed with undeniable arguments that God Almighty is absolutely beyond the possibility of any similitude being made of Him. Visualization of Him is a physical impossibility. No human being can ever see Him. Is there any one to claim the ability to make an image bearing any degree of similarity to Him? Besides, it would be more logical for them to worship every human being as they are created in the image of God according to the Torah 65.

It is strange that the Pope prostrates himself before images made of stones, and humiliates and insults his human fellow beings by extending his feet to be kissed by them. We fail to see any difference between the Catholics and the idolaters of India.

The Pope as Final Authority

The Pope is supposed to be the final authority on the interpretation of the texts of the Holy Books. This belief must have been added at a later period, otherwise Augustine and John Chrysostom could have not written their exegetical works, since they were not popes and did not seek permission from the popes of their time for writing their works. Their works enjoyed great popularity among the Christians and in the Church of their time.

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64 This refers to Matthew 27:29 which **says:** "And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand." (Taqi). The thorns deserve to be holier and more sanctified because they had physical contact with the head of Christ which **is** the most respected part of the human body and is the seat of wisdom and reason. (Raazi)

65 Genesis 1:26

Bishops and deacons were not allowed to marry. They, therefore, usually did the works that were not entrusted to married people. Some of the Christian theologians have strictly criticised this contention of the popes. I reproduce below some of their criticisms from the Arabic book *Thalatha Ashara Risalah,* (The Thirteen Epistles). Saint Bernard said in song no. 66:

> They have completely abolished the noble institution of marriage, and legitimate sexual relations have been abandoned. Instead they have turned their bedrooms into a place of fornication. They commit adultery with young boys, mothers, sisters. They have filled the Church with corruption.

The Bishop Pelage Bolagius of Portugal (1300) said:

> It would have been much better if the Church authorities in general, and the people of the Church of Spain in particular, had not taken the oath of purity and chastity, because the number of children of the people of this area is only a little more than the illegitimate sons of the priests and bishops of the country.

John Sattzbourg, a bishop of the fifteenth century, observed, "I have seen rarely any priests and bishops who do not habitually have frequent intercourse with women. Nunneries have been turned into cells of prostitution."

In the presence of their deep involvement in drinking liquor their purity and chastity remains out of question, as long as they are youthful and young.

Perhaps one of the reasons that they do not believe in the Holy Qur'an is that it does not contain any of these obscene and absurd assertions.

As for their objections with regard to some Qur'anic passages related to Paradise and Hell, we will discus this under the third objection.

Second Objection: Contradictions between the Qur'an and the Bible

The second objection raised by the Christians against the truth of the Qur'an is that in some places the Qur'an has opposed or contradicted the books of the Old and New Testament.

First Answer

Since the authenticity and divinity of thr books of Bible has not been proved through an unbroken chain of authorities and, as we have proved in the first part of this book, these books contain contradictions, errors, and inconsistencies and there are undeniable witnesses to the fact that they have been distorted, changed and manipulated by people through the ages, the Qur'anic opposition to them in

some places is deliberate and intentional to indicate that the books are wrong in those places. This has already been discussed at considerable length earlier in this book. This intentional opposition of the Qur'anic revelation is indicating that the places opposed by the Qur'an are either defective or have undergone distortion.

Second Answer

The Qur'anic opposition to the Bible, as expressed by the Christian theologians, is categorized as follows:

The Qur'an abrogates a number of injunctions contained in the Bible.
The Qur'an fails to mention some events that are described in the Old and New Testaments.
Some events described by the Holy Qur'an are different from the descriptions given in the Bible.

There are no grounds for denying the truth of the Holy Qur'an on the basis of the above three types of Qur'anic opposition to the Bible. Firstly, abrogation is not unique to the Qur'an. We have cited specific examples of the presence of abrogation in the laws prior to the Qur'an. The presence of abrogation in any revelation is not contrary to reason. We have already seen that the law of the Prophet Jesus abrogated all but nine injunctions of the Torah including the Ten Commandments.

Secondly, there are many events described by the New Testament that do not exist in the Old Testament. It would be quite in order to reproduce some examples of such events. The following thirteen events out of a large number of them should sufficiently prove our claim. The Old Testament cannot be disbelieved only on these grounds.

1. We read in the Epistle of Jude in verse 9:

> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

No trace of the dispute of Michael with the devil mentioned above is found in any book of the Old Testament

2. The same epistle contains in verses 14-15 the following statement:

> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute

judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

The above statement made by Enoch is also not found in any of the books of the Old Testament.

3. We find the following description in Hebrews 12:21:

And so terrible was the sight, that Moses said, I exceedingly fear and quake [66].

The event to which the above statement has referred is described in chapter 19 of the Book of Exodus. The above sentence of the Prophet Moses can be found neither in Exodus nor in any other book of the Old Testament.

4. II Timothy 3:8 contains the following statement:

Now as Jannes and Jambers withstood Moses, so do these also resist the truth.

The dispute referred to in the above passage is described in chapter 7 of the Book of Exodus. The names Jannes and Jambers can be found neither in any chapter of Exodus nor in any other book of the Old Testament.

5. I Corinthians 15:6 says:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

The number of five hundred people having seen Christ [67] after his resurrection cannot be found in any of the Gospels, nor even in the book of Acts, in spite of Luke's fondness of describing such events.

6. The book of Acts 20:35 says:

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66 This refers to the oral communication of Moses with God on Mount Sinai described in Exodus.

67 This refers to the event of Christ's resurrection after the 'crucifixion'. There is no mention of five hundred people having seen him, only eleven people are reported by the gospels to have seen him. R.A. Knox has admitted that Paul has erroneously counted separately every time he was seen by James and Peter.

> And to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

The above statement of the prophet Jesus cannot be traced in any of the four gospels.

7. The genealogical description of Matthew in the first chapter contains names after Zorobabel [68] that are not found in any book of the Old Testament.

8. We find the following event described in the book of Acts 7:23- 28:

> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, would have set them at one again, saying, Sirs, ye are brethren: why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?

This event also appears in the Book of Exodus but we find that there are many additional things mentioned in Acts which do not appear in the following description of the book of Exodus, which goes:

> And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian [69]?

9. The Epistle of Jude verse 6 says:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.

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68 See Matthew 1:13-16
69 Exodus 2:11-14

10.The same statement also appears in the Second Epistle of Peter 2:4:

> For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of dark- ness, to be reserved unto judgement.

The above statements attributed to Jude and Peter do not exist in any book of the Old Testament. In fact it seems to be a false statement, because the imprisoned angels referred to in this statement are, it seems, devils while they too are not in everlasting chains of imprisonment. This is evident from chapter 1 of the Book of Job, Mark 1:12, I Peter 5:8 70 and many other similar verses.

11.Psalm 105:18 says, with regard to the imprisonment of the prophet Joseph:

> Whose feet they hurt with fetters: he was laid in iron.

Genesis also describes this event in chapter 39, but there he is not reported as being chained and laid in irons which was not always necessary for a prisoner.

12. The Book of Hosea 12:4 has:

> Yea, he had power over the angel, and prevailed: he wept and made supplication unto him.

Genesis describes the above event of Jacob's wrestling with the angel in chapter 32, but it does not speak of his weeping and making supplication to him.

13.The four gospels briefly describe Paradise, Hell, the Day of Judgement and the rewards and punishments of the Hereafter, but in contrast to this we do not find any of these things in the five books of the Pentateuch. The obedient are promised worldly rewards and the disobedient threatened with only worldly punishments 71. This proves that the fact that such descriptions or events are described in later books and not mentioned in former books, does not necessarily prove the falsehood of the later books. Otherwise it would demand that the gospels be declared false since they contain material from the past that does not exist in any book of the Old Testament. It is not therefore necessary for

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70 "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 5:8. The freedom of the devil is obviously known from this statement. There are many more similar statements showing the freedom of the devils.

71 For example Exodus 23:22 says, "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies and an adversary unto thine adversaries." Similarly Leviticus 26:15-16 has said."if ...ye will not do all my commandments, but that ye break my covenant:....I will even appoint over you terror, consumption and the burning ague." Also see for obedience: Exodus 19:5, Leviticus 26:3, Deut. 4:8. etc.

a later book to cover all past events. For examples, the names of all the descendants of Adam, Seth and Jonah and their accounts are not mentioned in the Torah.

The commentary of D'Oyly and Richard Mant contains the following comments on II King 14:25:

> The name of the Prophet Jonah is not found mentioned anywhere except in this verse and in the famous message to the people of Nineveh. There is no mention in any book of any prophecy of Jonah with regard to Jeroboam's invasion of Syria. This is not because we have lost many books of the prophets, but simply because the prophets did not speak of many events that took place.

Our claim is sufficiently affirmed by the above statement.

Similarly the Gospel of John 20:30 says:

> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

John 21:25 also has:

> And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

Apart from being a metaphorical exaggeration the above statement testifies to the fact that all the events of Jesus' life could not be recorded in the books.

Thirdly, their objection that, regarding many events, the Qur'anic description is different from the one in the Bible is not valid because a profusion of such differences is also present within the books of the Old Testament, and similarly some of the Gospels differ concerning many events from the others; and also the New Testament differs from the Old Testament. Though we have produced specific examples of this at the beginning of this book, it is quite in order to cite some more examples of such differences here to eliminate any possible misunderstanding Created by the above objections.

It goes without saying that the three basic versions of the Pentateuch that is, the Hebrew, the Greek and the Samaritan are also different from each other in the same way. A further prolongation of this exposition by producing more examples of such discrepancies is necessary in view of their relevance to the present subject.

First Discrepancy

The period from Adam to the Flood of Noah is described differently in all the three versions.

1. The Hebrew version	1656 years
2. The Greek version	2262 years
3. The Samaritan version	1307 years

Second Discrepancy

The period from the Flood to the birth of the prophet Abraham is described as follows in the above three versions.

1. The Hebrew version	292 years
2. The Greek version	1072 years
3. The Samaritan version	942 years

Third Discrepancy

Arphaxad and Shelah are described by the Greek version as being separated by only one generation from Canaan who is not mentioned in the Hebrew and Samaritan versions. Similarly I Chronicles [72] and the history of Josephus do not mention the name of Canaan. It may be noted that Luke has followed the Greek version and has added the name of Canaan in the genealogy of Jesus. This requires that the Christians should believe the truth of the Greek [73] version and reject the other two as being false in order to save the Gospel of Luke from containing a falsehood.

Fourth Discrepancy

The appointed place of the temple, as described by the Hebrew version, is mount Ebal, while according to the Samaritan version it is mount Gerezim. We have discussed this in great detail earlier and so no more comments are needed here.

Fifth Discrepancy

The period from Adam to Christ is differently described by the different versions.

1. The Hebrew version	4004 years
2. The Greek version	5872 years
3. The Samaritan version	4700 years:

72 "And Arphaxad begat Shelah." I Chronicles 1:18

73 All quotations from Greek and Samaritan versions have been reproduced from the old English translation. (Raazi)

The following statement concerning this is found in the first volume of Henry and Scott's commentary:

> Hales having made corrections to the errors found in the history of Josephus and in the Greek version has concluded as follows: the period from the beginning of the creation to the birth of Christ is 5411 years, while the period from the Flood to the birth of the Christ comes to 3155 years.

Charles Rogers has presented in his book a comparison of various English translations, providing us with no less than fifty-five conflicting statements from the historians with regard to the period from the Creation to the birth of Christ.

	Names	Years
1.	Marianus Scotus [74]	4192
2.	Larntios Codemus	4141
3.	Thoms Lithet	4103
4.	Michaelus Mastlinus	4079
5.	G.Baptist Rickulus	4062
6.	Jacob Salianus	4053
7.	Henry Kus pemdens [75]	4051
8.	William Link	4041
9.	Erasmus Reinholt	4021
10.	Jacobus Kipalus	4005
11.	Archbishop Ussher	4003
12.	Dionicius Petavius	3983
13.	Bishop Burke (Book)	3974
14.	Kirogian	3971
15.	Ellius Rusnileus	3970
16.	Johnias Cleverius	3968
17.	Christanis Logomentenas	3966
18.	Philip Malla Nagtuj	3964
19.	Jacobin Lins	3963
20.	Alphonso Salmeron	3958
21.	Johi Liker [76]	3942

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74 All the spellings of the proper names have been reproduced from the English translation of the Gujrati version of *Izharul Haqq*. (Raazi)

75 The spelling of all the above names as given in the English translation of the Gujrati version mostly seem to be different from what can be understood through the transliteration of the Urdu version. For instance this name, as given by transliteration should be something like "Henry Kospondanus" (Raazi)

76 It may be notified that in the absence of the original book it is always almost impossible to obtain the correct spelling of proper names. The names may be very different in spelling from the one given in both, the text and the margin. (Raazi)

22.	Matthews Burundius	3927
23.	Andrians Hull	3836
24.	The Jewish view	3760
25.	The Christian view	4004

None of the above statements seems to be the same as any other. This great variety of views on the matter is highly confusing. The main reason for the great inconsistency found in historical descriptions is the indifferent and neglectful attitude of the historians towards the systematic preservation of their history. It makes it absolutely impossible for anyone now to arrive at the correct number of years from Adam to Christ. Charles Roger has admitted that the number of years estimated by the ancient historians are based on nothing but their conjectures and inferences from defective documentation. Moreover we find that the period commonly acknowledged by the Jews is different from the common belief of the Christians.

Now resuming our course of discussion, we should state that the deliberate opposition of the Qur'an to any or some descriptions of the Bible, especially in the presence of such a profusion of contradictions and inconsistencies, is certainly no reason to cast doubt on the Qur'anic revelation. We must repeat our claim that the elders of the Christians included in their books erroneous and sometimes unbelievable, material that seemed to suit their whims at the time. This is why the periods described by the Bible are not considered to have any historical value.

The great scholar Taqiuddin al-Maqrizi quoted Ibn Hazm in the first volume of his book:

> We Muslims do not believe in any definite number of years. Those who have claimed it to be around seven thousand years have claimed something about which we find no indication made by the Holy Prophet in his traditions. We believe that the definite period of the creation of the universe is known to none but Allah. Allah, our Lord, says in the Holy Qur'an [77]:
>
> > I did not make them witness to the creation of the heavens and the earth, nor to their own creation.
>
> The Holy Prophet said that in comparison with the past people we are not more than a single white fibre on the body of a white ox, or a black fibre on the body of a white ox. The above and all other circumstantial evidence point to the fact that the definite period since the Creation is known to none but Allah.

77 Qur'an 18:51. Even up to 1988 modern scientific resources have been completely unable to provide a definite estimate in this regard. (Raazi)

Sixth Discrepancy

In addition to the ten commandments of Moses an eleventh commandment is present in the Samaritan version which does not exist in the Hebrew version.

Seventh Discrepancy

Genesis 4:8 of the Hebrew version has:

> And Cain talked with Abel his brother: and it came to pass, when they were in the field.....

The same statement appears differently in the Greek and Samaritan version in these words:

> Cain spoke to his brother Abel, let us go to the field; and it came to pass when they were in the field.

The theologians have preferred the Greek and the Samaritan versions.

Eighth Discrepancy

Genesis 7:17 of the Hebrew version says, "And the flood was forty days upon the earth." The Greek version has, "The flood was forty days and nights upon the earth."

The Greek version is obviously correct.

Ninth Discrepancy

Genesis 29:8 of the Hebrew version contains:

> Until all the flocks be gathered together.

The Greek and the Samaritan versions and the Arabic translation of Houbigant and Kennicott contain a different statement:

> Until all the herdsmen gather together.

Tenth Discrepancy

Genesis 35:22 of the Hebrew version says:

> That Reuben went and lay with Bilhah his father's concubine: and Israel heard it.

The Greek version has:

He went and lay with Bilhah, his father's concubine and Israel heard it and he fell low in his estimation.

The Greek version seems to be correct.

Eleventh Discrepancy

The Greek version of Genesis 44:5 has this sentence:

Why did you steal my measures?

This sentence does not exist in the Hebrew version. The Greek text is correct.

Twelfth Discrepancy

The Hebrew version of Genesis 50:25 says:

And ye shall carry up my bones from hence 78.

The Greek and Samaritan versions have:

Ye shall carry up my bones from hence with you 79.

Thirteenth Discrepancy

The Greek version of the Book of Exodus contains the following statement at 2:22:

Second time she bore a son and called his name Eleazer and said, For this reason that the Lord of my father assisted me and protected me from the sword of Pharaoh.

The verse is not found in the Hebrew text 80. The Greek version seems to be correct as the Arabic translators have included it in their translation.

Fourteenth Discrepancy

The Hebrew version of Exodus 6:20 says:

And she 81 bare him Aaron and Moses.

78 This was said by the prophet Joseph to his brethren just before his death. (Raazi)
79 I do not see any discrepancy in the above two statements except that the latter statement has additional phrase 'with you'. (Raazi)
80 Verse 22 of the Hebrew version ends with the following statement: "And she bare him a son, and he called his name Gershom: for he said, I have a stranger in a strange land. (Taqi)
81 That is, Amran's wife Jochebed

The Greek and Samaritan versions have:

> And she bare him Aaron and Moses and their sister Miriam.

The Greek and Samaritan versions are correct [82].

Fifteenth Discrepancy

The Book of Numbers in the Greek version contains the following verse at 10:6:

> And on the third sound the western camp, and on the fourth the northern camps shall be raised for a march [83].

The above verse is also not found in the Hebrew version, and the Greek version is correct.

Sixteenth Discrepancy

The Book of Numbers in the Samaritan version contains the following passage between verses 10 and 11 of chapter 10:

> The Lord our God spake unto Moses, ye have dwelt long enough in this mount, turn you and take your journey, and go to the mount of the Amorites and unto all places nigh thereunto in the plain, in the hills and in the vales, and unto the south; and by the sea side, to the land of the Canaanites. Behold, I have given the land to you, go and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob, to give unto them and to their seed after them.

The above passage does not exist in the Hebrew version. Horsley said in his commentary, vol. 1, page 161:

> The description that is found in Numbers between verses 10 and 11 of the Samaritan version can be found in Deuteronomy 1:6,7 and 8 [84]. It was discovered in the time of Procobius.

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82 I Chronicles 6:3 agrees with the latter versions. It says: "And the children of Amran; Aaron, and Moses, and Miriam."

83 We have reproduced the above verse from the English translation of the Gujrati version. (Raazi)

84 The description in Deuteronomy 1:6 starts with the words: "The Lord our God spake unto us in Horeb." These words evidently indicate that the injunction contained in subsequent verses had been revealed much earlier in Horeb. It should, therefore have been present in the book of Numbers. This implies that the Samaritan version is correct.

Seventeenth Discrepancy

We find the following verses in Deuteronomy 10:6-8 of the Hebrew version:

> And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar, his son ministered in the priest’s office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers and waters. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

The above passage is different from the description of Numbers 33:30-42, where the route of their journey is described very differently. It is there described as follows:

> And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth and pitched in Bene-jaakan. And they removed from Bene-jaakan and encamped at Hor-hagidgad. And they went from Hor-hagidgad and pitched in Jotbathah. And they removed from Jothathah and encamped at Ebronah. And they departed from Ebronah and encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed ’from Kadesh and pitched in mount Hor, in the edge of the land of Edom.
>
> And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was a hundred and twenty and three years old when he died in mount Hor.
>
> And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
>
> And they departed from Mount Hor, and pitched in Zalmonah. And they departed from Zalmonah and pitched in Punon.

Adam Clarke quoted a long passage by Kennicott under his comments on the tenth chapter of Deuteronomy in the first volume of his book on pages 779 and 780. The sum and substance of what he says is that the Samaritan text in this respect is correct while the text of the Hebrew version is erroneous. He also concluded that four verses, that are from 6 to 9, are strange and irrelevant at this place. Their exclusion from the text does not in any way lessen the text. The copier seems to have inserted these verses here by mistake. Further he suggested

that this proposition should not be rejected in a hurry 85. He said that these verses originally belonged to the second chapter of Deuteronomy. We may add here that the sentence which is found at the end of verse 8 is enough evidence of the fact that these verses are a later addition 86.

Eighteenth Discrepancy

Deuteronomy 32:5 in the Hebrew version contains:

> They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation.

This verse appears differently in the Greek and Samaritan versions. It reads:

> They have corrupted themselves, it was not proper for them: they are children illegitimate and with spot.

Henry and Scott's commentary remarks that this version seems to be closer to the original. Horsley says on page 215 of vol. 1 of his commentary:

> This verse should be read according to the Greek and Samaritan versions 87.

Contrary to the above, the translations of Houbigant and Kennicott and the Arabic translations have distorted this verse. The Arabic translations of 1844 and 1848 contain this verse in these words:

> Take measures against them. They are distinct from the children of evil. O perverse and crooked generation 88!

Nineteenth Discrepancy

The Hebrew version of the Book of Genesis 20:2 has:

> And Abraham said of Sarah, his wife, She is my sister: And Abimelech king of Gerar sent, and took Sarah.

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85 There is a footnote under verse 10:7 of Deuteronomy in the Catholic Bible (Knox version 1963 London) page 157 which reads, "Verses 6-7 seem to be not taken from some record of the wanderings which is perhaps put in here to illustrate 9:20 above."

86 This verse contains the words "unto this day" which also indicate that it verse is a later addition.

87 The present translations of the Hebrew version, however, have been made in accordance with the Greek and the Samaritan texts.

88 I have reproduced the above English passage from the English translation of the Gujrati version of *Izharul Haqq*. (Raazi)

According to the commentary of Henry and Scott, the above verse appears in the Greek version in the following words:

> And he said of his wife Sarah, she is my sister; for he was afraid to call her his wife, fearing lest the citizens might kill him for her; for, Abimelech, king of Palestine sent his men and took Sarah.

The sentence, "...he was afraid to call her his wife fearing lest the citizens might kill him for her," is not present in the Hebrew version.

Twentieth Discrepancy

Genesis 30:36 in the Samaritan version contains:

> The messenger of the Lord cried, Jacob, he replied, Yes, I am here; the messenger said, Raise up thy eyes and behold the goats and sheep going to she-goats and ewes. Again they are white spotted, and moteley. For what Laban has done to you, is witnessed by you. I am the God of Beth-el, in where you erected the stone and poured oil and took a vow.

The above passage is not found in the Hebrew version.

Twenty-first Discrepancy

The following description, found after the first sentence of Exodus 11:3 of the Samaritan version, is not found in the Hebrew version:

> And Moses told Pharaoh, The Lord said, Israel is my first-born. I said to you release my children that they may worship me, you refused to set them free. Know that I will kill your first-born son.

Twenty-second Discrepancy

The Book of Numbers, 24:7 in the Hebrew version has [89]:

> He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

The Greek version contains this description in these words:

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89 I have quoted this passage from the English translation of *Izharul Haqq* since the Samaritan version is not available to me. I am not certain of the faithful reproduction of this passage. (Raazi) 1.

And a man will be born of him who will govern many tribes, his kingdom shall be greater than Agag, and his kingdom shall be exalted [90].

Twenty-third Discrepancy

Leviticus 9:21 in the Hebrew version contains:

As Moses commanded.

The Greek and Samaritan versions have the following words instead:

As the Lord commanded Moses

Twenty-fourth Discrepancy

The Book of Numbers 26:10 in the Hebrew' version has:

And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

The Samaritan version contains:

And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men, and they became a sign [91].

The commentary of Henry and Scott have said that the above verse is closely related to the context and is in accordance with Psalm No. 106:17.

Twenty-fifth Discrepancy

The celebrated Christian theologian Leclerc divided all the differences found between the Hebrew and the Samaritan versions into six categories:

(1) The passages of the Samaritan version that are more correct than the Hebrew version. There are eleven such passages.
(2) The passages in the Hebrew version that seem to be more correct by their context. Such differences are seven.

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90 The Catholic Bible (Knox version) gives yet a different version of this verse. It says, "Like a bucket brimming over the well, see how their posterity spreads from one river frontier to the next! The King that rules over them shall rival Agag himself, and take away his kingdom from him." Numbers 24:7 (Raazi).

91 The King James version has this passage in accordance with the Samaritan version. Our author might have quoted it from the Hebrew version having a different text. Now both the passages are identical. (Raazi).

(3) The passages of the Samaritan version that contain later additions which are thirteen.
(4) The passages of the Samaritan version that have been distorted which are seventeen.
(5) The passages of the Samaritan version which look more reasonable than the Hebrew version are ten.
(6) The passages that are defective in the Samaritan version are two.

The references to all the above passages are as follows according to the numbers given above

(1) GENESIS: 4:2, 7:3, 19:19, 20:2, 23:16, 34:14, 49:10,11, 50:26 (9)
EXODUS: 1:2, 4:2 (2)
(2) GENESIS: 31:49, 35:17,35, 41:34,37,41, 47:3 (6)
DEUTERONOMY: 32:5 (1)
(3) GENESIS: 29:15, 30:36, 14:16 (3)
EXODUS: 7:18, 8:23, 9:5, 21:20, 22:5, 23:10, 32:9 (7)
LEVITICUS: 1:10, 17:4 (2)
DEUTERONOMY: 5:21 (1)
(4) GENESIS: 2:2, 4:10, 9:5, 10:19, 11:21, 18:3, 19:12, 20:16 24:55, 35:7, 36:6, 41:50 (13)
EXODUS: 1:5, 13:6, 15:5 (3)
NUMBERS: 22:36 (1)
(5) GENESIS: 8:5, 31:11, 9:19, 34:37, 4:39, 25:43 (6)
EXODUS: 40:12, 17:14 (2)
NUMBERS: 14:4 (1)
DEUTERONOMY: 16:20 (1)
(6) GENESIS: 14:25, 16:20 (2)

The renowned scholar Home says in vol. 2 of his commentary printed in 1822:

> The renowned theologian Leclerc, with the greatest pain and labour, has sorted out the differences of the Hebrew and Samaritan versions, and has concluded that the Samaritan version is comparatively more correct.

Such differences between the Hebrew and the Samaritan versions are not limited to the sixty pointed out by Leclerc. There are many more such dissimilarities found in the two versions. Leclerc has confined himself to the differences that were of serious nature. If we add twenty-four of the twenty-five discrepancies cited above to the sixty discovered by Leclerc, the total number of discrepancies comes to eighty-four. This is not counting all the differences and discrepancies that exist between the Hebrew and the Latin versions of the

Pentateuch; and also those found between many other books of the Old Testament.

The above sufficiently proves our point that the objection raised by the Christians against the truth of the Qur'anic revelation based on Qur'anic disagreement with some of the descriptions of the Old and the New Testaments is not valid and does not serve the intended purpose.

This refers to the oral communication of Moses with God on Mount Sinai described in Exodus.

Third Objection

The third objection often raised by Christians against the truth of the Holy Qur'an is centred around three concepts contained in the Holy Qur'an. The first is the Qur'anic claim that Allah is not only the Creator of guidance but that misguidance is also created by Him. The second is the fact that the Holy Qur'an contains descriptions of Paradise which include the presence of *houris,* rivers and buildings. The third is that the Holy Qur'an contains the commandment to wage war *(jihad)* against the disbelievers.

Their main contention with regard to these things is that the word of God should be free from such unseemly concepts. This objection is considered by them to be the most convincing argument against the divine nature of the Qur'an. There is hardly any book written by the Christians on the subject that does not contain their strange elaborations on this aspect of the Holy Qur'an.

We should, therefore, examine the validity of the above objection with regard to each of the above three aspects separately.

Guidance and Misguidance from Allah

One of the many answers to this aspect of the objection is that the holy books of the Christians also say the same thing in many places. According to this view the presence of such passages in them should be an argument against their being the word of God. We reproduce below some specific examples of such passages from their books

(1) Exodus 4:21 says:

> And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thy hand: but I will harden his heart, that he shall not let the people go.

(2) Exodus 7:3 also contains:

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

(3) The same book contains the following in 10:1:

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the hearts of his servants, that I might shew these my signs before him.

(4) Exodus 10:20 says:

But the Lord hardened Pharaoh's heart, so that he would not let the Children of Israel go.

(5) Also verse 27 of the same chapter has:

But the Lord hardened Pharaoh's heart, and he would not let them go.

(6) Exodus 11:10 has:

And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

(7) Deuteronomy 29:4 says:

Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

(8) Isaiah 6:10 contains

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their hearts... and convert, and be healed.

(9) Epistle to the Romans 11:8 says:

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day.

(10) The Gospel of John, chapter 12 [92], says:

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92 John 12:39-40

> Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted.

The above quotes from the Pentateuch, the book of Isaiah and the New Testament are explicit in implying that God blinded the eyes, stamped the ears and hardened the hearts of the Israelites so that they might not be converted to the truth and should not be healed from their disease of perversion. They are therefore unable to see the truth, to hear it or to understand it. The following Qur'anic description is in no way different from what we have read above:

> God hath set a seal (stamped) on their hearts and on their hearing, and on their eyes is a veil; And for them is great punishment [93].

(11) The Arabic translations of Isaiah printed 1671, 1831 and 1844 contain the following at 63:17:

> O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance [94].

(12) The Book of Ezekiel contains the following statement at 14:9:

> And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

The book of Ezekiel ascribes the act of deceiving and the Book of Isaiah attributes the act of misguiding to God.

(13) I Kings 22:19-23 contains the following passage:

> "And he [95] said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord

93 Qur'an 2:7
94 The King James Version is identical to the Arabic, I have quoted the above verse from it. (Raazi).
95 That is, Micaiah

said unto him, Where with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

It is not difficult to see that the above description gives us to believe that God sits on His throne meeting with the host of heaven to seek their counsel for deceiving and misguiding people, then a lying spirit is deputed to misguide them.

(14) The Second Epistle to Thessalonians 2:11-12 says:

And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The above statement of Paul is unambiguous in implying that God deludes people to prevent them from believing in truth.

(15) The Gospel of Matthew 96 reports Jesus as saying the following after his crying woe to the unrepentant cities:

I thank thee, 0 Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

(16) The book of Isaiah 45:7 says:

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

(17) The Lamentations of Jeremiah 3:38 contains:

Out of the mouth of the most High proceedeth not evil and good?

The above question implies nothing if not that God is the creator of both good and evil.

(18) The book of Micah 1:12 contains:

96 Matt: 11:25-26

> But evil came down from the Lord unto the gate of Jerusalem.

The above is plain affirmation to the fact that just as God is the creator of good, so He is the creator of evil.

(19) The Epistle to the Romans 8:29 has:

> For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

(20) Also we read in 9:11-21 of the same Epistle:

> (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.
>
> What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, not of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
>
> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, 0 man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over clay, of the same lump to make one vessel unto honour and another unto dishonour?

The above statement of Paul is a clear affirmation of the belief in destiny and also an explicit indication that guidance and misguidance are both from God.

The following statement of the Prophet Isaiah, 45:9:

> Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou or thy work, He hath no hands [97]?

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97 Our author has so far produced 21 specific examples to prove that God is the creator of evil also, and that guidance and misguidance are both from God. The Bible is replete with such

It was on the basis of such verses that Luther, the founder of the Protestant faith, was conspicuously inclined towards belief in the predestination of human fate. There are many statements of Luther that bring out his views on this concept. We produce two such statements from the *Catholic Herald* vol. 9 page 277:

> Man and horse have been created alike. They obey their rider. If God rides man he obeys His commands and if Satan rides him he goes the way he is commanded by Satan. He does not possess free will to choose between the two riders; both the riders are always striving to get hold of him.

The following statement has also appeared in the *Catholic Herald:*

> Whenever you find a commandment in the holy books to do a certain act, be sure that this book is not asking you to do it, because you are not capable of doing it of your own will.

The famous Catholic priest Thomas Inglis said in his book *Mira'atus Sidk* printed 1851 on page 33:

> Their early ecclesiastics taught them the following absurd dogmas:
>
> (1) God is the Creator of sin.
> (2) Man has no power or free will to abstain from sins.
> (3) It is not possible to observe the Ten Commandments.
> (4) Sins, no matter how great and grave, do not demean a man in the eyes of God.
> (5) Only belief in God is enough for eternal salvation, because it is only on the basis of belief that man will be awarded or punished. This doctrine is very comforting and useful.

Luther, the father of the Reformation said:

> Only believe and you will be redeemed. There is no necessity to bear the hardships of good acts like fasting, abstinence from sins, and humility of confession, be sure that without them and only for your true faith in Christ, you shall certainly get salvation equal to the salvation of Christ. No matter if you get involved in fornication and murder a thousand times a day, you are destined to reach salvation only for your true belief. I repeat only your belief will get you redeemed.

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statements. For more of such statements see Jeremiah 30:6, Romans 28:1, II Timothy 8:3, Titus 1:16, II Corinthians 5:13

The above is enough to show that the first contention of the Protestants that the divinity of the Holy Qur'an was dubious because it attributed the creation of evil to God is totally irrational and against reason. The creation of evil does not in any way require the evilness of the Creator, just as the creation of white and black does not mean that the Creator has to be black or white. The creation of Satan by God is a part of His divine wisdom; the same wisdom is present in the creation of evil.

Similarly God has created evil desires, jealousy and other negative forces in human nature, although it was in His eternal knowledge that negative forces would produce negative results. Everything created, good or bad, therefore, owes its existence to God.

The Blessings of Paradise

As for their second point of contention regarding the presence of palaces, damsels and other material delights in Paradise, this too is not a valid objection. In any case the Muslims do not claim that the blessings and delights of Paradise are only physical, as is very often misstated by the Protestant theologians, but the Muslims believe - and this belief is strongly supported by Qur'anic verses and other authentic arguments - that the blessings and pleasures of Paradise are both, physical and spiritual, the latter being stronger and more prominent than the former. The Holy Qur'an says [98]:

> Allah has promised to the believers, men and women, gardens under which rivers flow, in which they shall dwell for ever; and beautiful mansions in the Gardens of Eden, but the greatest bliss is the pleasure of Allah. That is the supreme felicity.

The "pleasure of Allah" in the above verse has been described as being the greatest of all the blessings of Paradise, qualitatively as well as quantitively. That is to say, this spiritual blessing of having the pleasure of Allah exceeds all the physical delights such as mansions, gardens and damsels etc. The same is alsa indicated by the last phrase, "That is the supreme felicity."

Man has been created of two elements: spirit and matter. The supreme felicity of man or his ultimate success lies in the achievement of both physical and spiritual delights. He cannot be said to have achieved his ultimate salvation if he is denied either of the two felicities.

98 Qur'an 9:72

The Christian Concept of Paradise

It has already been elucidated earlier [99] that to the Muslims the Evangel strictly means the book that was originally revealed to the Prophet Jesus. Now if any of the statements of Jesus is found to be in contradiction with any Qur'anic injunction, effort should be made to explain away the discrepancy. According to the Christian scriptures, the comparison of the dwellers of Paradise with the angels does not negate their eating and drinking there. Have they not read in Genesis chapter 18 that the angels who visited Abraham were presented with "dressed calf, butter and milk, which they did eat [100]"? Similarly the angels who appeared to Lot ate the bread and other food that Lot prepared for them, which is clearly written in chapter 19 of the book of Genesis.

It is surprising that the Christians believe in the physical resurrection of human beings on the Day of Judgment and yet insist on denying physical delights for them in Paradise! It would have been less objectionable if they totally denied the resurrection of man as did the associators of Arabia, or believed only in spiritual resurrection as was believed by the followers of Aristotle.

Physical attributes, like eating and drinking, are ascribed to God by the Christians because they believe that Jesus was God incarnate. On the other hand we are made to understand that Jesus was not as abstinent and ascetic as was John the Baptist. Christ's opponents even accuse him of being, "gluttonous and winebibber [101]", though we Muslims totally deny this accusation and firmly believe that he was totally free from such defects.

We unhesitatingly claim that the Prophet Jesus was purely human. Now, when physical pleasures like eating and drinking could not prevent him experiencing spiritual delights and as he enjoyed the spiritual blessings more than the physical ones in this life, so the physical pleasures in Paradise will not deprive people of their spiritual delights.

In fact, the Protestant claim that there will be no physical pleasure in Paradise is clearly denied by innumerable statements appearing in the Bible. We produce a few examples of such statements below:

> And the Lord God commanded the man (Adam) saying, Of every tree of the Garden thou mayest freely eat [102]."

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99 Before proceeding further into this discussion it should be remembered that the Christians totally deny physical blessings and pleasures in Paradise. They believe only in spiritual delights in Paradise for which they seek justifying arguments from some verses of the Bible.

100 The Qur'an also describes the event of the angels appearing to the Prophet Ibrahim with the difference that it clearly states that the angels did not even touch the dressed calf prepared by the Prophet Ibrahim (See chapter 51 of the Holy Qur'an). Our author is answering the Christians according to their own belief.

101 Matthew 11:19

102 Genesis 2:16

This clearly indicates that there are many trees in Paradise bearing fruit to eat. In this context they contend that Adam's Paradise was on the earth while the Paradise of the Hereafter is in the heavens and that the former was different from the latter. Firstly, their claim of Adam's Paradise being on earth is not supported by any statement of their sacred books; secondly, if we assume it to be true, they have no argument to support that this Paradise was different from the one in heavens. On the contrary the Gospels make us believe that there will be physical pleasures in the Paradise of the Hereafter. The Prophet Jesus is reported to have said itto his apostles:

> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom 103.

Also see Mark 14:25, Luke 22:18. Similarly we read the following under the description of the Hereafter in Luke 13:29:

> And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

It is on the basis of such statements that the ancient Christians believed in both physical and spiritual pleasures in Paradise. Saint Augustine also said that he liked the opinion that Paradise consisted of physical as well as spiritual pleasures. Saint Thomas Aquinas has also refuted those who deny physical pleasures in Paradise.

The third contention with regard to *Jihad* (Religious War) will be discussed later in this book. This is regarded by the Christians as their strongest point against the Holy Prophet and we intend to discuss it in depth.

Fourth Objection

Another objection which is often forwarded by Christians against the divine origin of the Holy Qur'an is that the Holy Qur'an, according to them, does not speak of the motives and requirements of the human spirit.

There are only two things that can be said to be the motives and requirements of the human spirit. Firm belief and good deeds. The Holy Qur'an is full of descriptions with regard to the above spiritual desires and requirements. Elaborate descriptions are found in almost all the chapters of the Holy Qur'an. The absence of other things that are assumed by the Protestants to be the motives and requirements of the spirit does not prove any defect in the

103 Matt. 26:29

Holy Qur'an. The Bible and Qur'an are not considered to be defective for not preventing people from eating meat, something which is considered by the Hindu Pandits to be against the motives and requirerrients of the human spirit, because, in their opinion, slaughtering animals only for eating and physical pleasure is not liked by the spirit. According to Hindu theologians such an act cannot have divine sanction. They contend that any book containing such ideas cannot be the word of God.

Fifth Objection

The fifth objection raised by the Christians against the Holy Qur'an is that certain passages of the Holy Qur'an disagree with certain others. For example the following verses of the Holy Qur'an are said to contradict those verses that proclaim the doctrine of *jihad.*

(1) "There is no compulsion in religion 104."
(2) "Your duty is only to warn them; you are not their keeper 105."
(3) "Say, Obey Allah and obey His messenger. If you turn away, he is still bound to bear his burden, and you are bound to bear your own burden. If you obey him you shall be on the right Path. The duty of the messenger is nothing but to convey the message clearly 106."

They claim that the above verses are contradictory to the verses that enjoin the duty of *jihad* (war) against the disbelievers.

Similarly, it is claimed by the Christians that the Holy Qur'an speaks in some places of Jesus as being purely human and the Messenger of God while other verses speak of his being superior to human beings. For example at one place the Holy Qur'an says:

> Al Masih Isa (Jesus), the son of Mariam, was no more than Allah's messenger and His word which He cast of Mariam: a spirit from Him 107.

The following verse is cited, as contradicting the above verse:

> And Mary the daughter of Imran, who guarded her chastity and we breathed into (her body) of our spirit 108.

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104 Qur'an 2:256
105 Qur'an 88:21
106 Qur'an 24:54
107 Qur'an 4:171
108 Qur'an 66:12

The above two objections are forwarded by the Christians with great force. As far as the first objection is concemed, the verses quoted above denying compulsion etc. are verses that were revealed prior to the verses of *jihad.* They were abrogated by the later verses that enjoined *jihad.* Abrogation, as we have discussed earlier in detail, is not in any way a discrepancy or contradiction. Otherwise it would require that all the abrogated injunctions of the Pentateuch and the Gospels be considered as real contradictions. It may be added here that the verse 2:256 is not included in the abrogated verses 109.

The answer to the second objection has already been discussed in this book where we proved that the above verses do not and cannot imply that Jesus, the son of Mary, does not belong to mankind or that he was superior to human beings. This kind of deduction from these verses is nothing but sheer ignorance. We are surprised to note how they ignore the plain contradictions present in their own books of which we have cited so many specific examples earlier in this book 110.

The Authenticity of the Holy Traditions *(Hadith)*

We intend to discuss in this section the authenticity of the Holy traditions that are included in *Sihah* (the six collections of the Traditions that are proved to be *Sahih* or authenticated).

The Status of Oral Tradition in the Bible

Oral tradition was held in high esteem by the People of the Book, both Jews and Christians, of all times. It was held by them to be as authentic and reliable as the written law. The Jews give even more reverence to oral tradition than they do to their written law. The Catholics hold both of them as equal in status while the Protestants disbelieve and deny oral tradition like the Sadducees, a Jewish sect. The Protestants deny it because they have to deny it, otherwise it would be quite difficult for them to prove their innovations in Christianity. In spite of this, the Protestants too find themselves in grave need of oral tradition on certain occasions, which is evident from the examples found in their sacred books, and which will shortly be made clear.

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109 This verse has nothing to do with the verses of *jihad* and it is not in any way against those verses as will be shown later in its proper context

110 Their objections with regard to these verses are so imbecile and ungrounded that it does not require any serious consideration. Students of the Qur'an will have no difficulty in realising the poverty of reason behind them. (Raazi)

The Talmud and the Mishnah

Adam Clarke said in the introduction to the Book of Ezra in his commentary printed in 1751 that the Hebrew canon was of two kinds: the written canon which was called Torah and the other which was unwritten and called the oral tradition. This oral tradition was transmitted orally by the ancients to later generations. They claim that both of these canons were revealed by God to Moses on Mount Sinai. The Pentateuch reached them by means of writing while the other was handed down to them orally through the generations. The Jews believe that both of them are equal in status, preferring, in fact, oral tradition to the written law of Moses, the Torah. They think that written law is often more complicated than the oral tradition, and it cannot be made the basis of faith without the oral traditions. These traditions, in their opinion, are simpler and clearer and elucidate the written canon. This is why Jews disregard any commentary that is found to be in disagreement with the oral tradition. It is commonly believed by the Jews that the covenant, that the Children of Israel were made to enter into, was for the oral law and not for the Torah 111.

Through this claim they have disregarded the written law and the oral tradition was given the status of being the source of their faith. Similarly the Roman Catholics also chose the same path and defined and explained the word of God through oral traditions, with no consideration of its being against many verses of the word of God. In the time of Jesus, they had gone so far that he rebuked them for distorting the word of God, saying:

> Thus have ye made the commandment of God of none effect by your tradition 112.

They also transgressed God's covenant and made the oral tradition superior to the written law. It is stated in their books that the sayings of their elders are dearer to them than the words of the Pentateuch. Some words of the Torah are good hut some others are absurd and useless while all the sayings of their elders are desirable and praiseworthy, far better even than the sayings of the Prophets.

The Jewish writings also say that the written law is like water, while the traditions contained by the Talmud and Mishnah are like aromatic herbs. Also their writings state that the written law is like salt while the Talmud and Mishnah are like pepper. There are many other similar expressions preferring the oral tradition to the written canon. The word of God is defined and understood by them through oral traditions. The written law is regarded by them as a dead body and the oral tradition to them is like the soul in the body.

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111 This covenant is been described in Deuteronomy 29:1 according to which the Israelites were bound to follow the laws given by God. (Taqi)

112 Matthew 15:6

This oral tradition is supported by them with the argument that at the time the Torah was revealed by God to Moses, God also elucidated the text of the Torah to Moses, and commanded him to write down the Torah and to remember the explanation without putting it into writing. He was also commanded to convey this elucidation orally to the people, so that it could be transmitted orally from generation to generation. They use the term “written canon” for the Torah and “oral canon” for the tradition. The judgments and religious decrees which are in accordance with the oral tradition are termed as ”the canon of Moses”.

They also claim that just as the Torah was revealed to Moses in forty days, being a direct dialogue between God and Moses, the oral tradition was also revealed to him in the same way. He brought both of them from Mount Sinai and conveyed them to the Israelites. It is stated that on his return from Mount Sinai, Moses first called Aaron to his tent and taught him the written canon then he taught him the oral tradition that was the elucidation of the Torah given to him by God. After acquiring the knowledge, Aaron came and sat at the right-hand side of Moses. Then came the two sons of Aaron, Eleazar and Ithamar. They were also taught the canons in the same way and after learning them they got up and one of them sat at the left hand of Moses and the other at the right hand of Aaron.

Then came seventy elders. They also learnt the canons and then they took their seats in the tent. They were followed by some other people who were intent upon leaming the canons. The Moses stood up and Aaron recited what had been imparted to him and then got up, then Eleazer and Ithamar also recited the canops and so did the others who had learnt them. In this way every one who was present heard it four times and remembered it well.

On their return people communicated the written law through writing and its elucidation was conveyed orally to the Israelites. In this way the canons were handed down to other generations. The number of the written commandments in the Torah was six hundred and thirteen which were later divided into parts.

They also claim that Moses gathered them into a great assembly in the eleventh month of the fortieth year after their exodus from Egypt, in which he also informed them of his death, and commanded them to learn any part of the Law they had forgotten. He also invited people to satisfy their doubts, if any, with regard to any commandment or statements of the Law. Thereafter he remained busy teaching the Torah until his death (that is, from the first day of the eleventh month up to the sixth day of the twelfth month). He taught both of them, the written and the unwritten canon. He also prepared thirteen copies of the written law in his own hand and gave one copy to each tribe so that it might remain safe through the generations. One copy of this law was also given to the children of Levi for preservation in the temple. The verbal traditions were conveyed to Joshua. Then on the seventh day of this month he climbed up Mount Nebo where he died.

After his death Joshua communicated the verbal traditions to the elders of the Israelites, they, in turn passed them to the Prophets. Every Prophet conveyed it to his people, until Jeremiah handed it down to Baruch who passed it to Ezra, and Ezra communicated it to the scholars of whom Simon the just was last. Simon handed it down to Antigonus who gave it to Jose, the son of Johanan. He passed it to Jose, the son of Joezer. He conveyed it to Nathan the Aurelite and Joshua, the son of Berechiah. These two passed it to Joshua's son Judah and Simon son of Shetah. They passed it to Shemaiah and Abtalion, these two to Hillel, and he to his son Simon. This Simon is supposed to be the one who took Jesus in his arms when Mary had brought him to the temple after her confinement. This Simon then passed it to his son Gamaliel. He is the one from whom Paul leamt it. Then he passed it to Simon, who in turn passed it to Rabbi Judah haNasi. This Judah then collected them into a book which he called the Mishnah.

Adam Clarke has observed that the Jews hold this book in great reverence and believe that its contents are divine and a revelation from God, revealed to Moses along with the Torah. It is also established that the teaching of this book has been a common practice among the Jews right from the time it came into existence. Scholars and great theologians have written commentaries on this book, two of which occupy pride of place with them. The first exegetical work was written in Jerusalem in the third century AD, while the second commentary was written in Babylon around the beginning of the sixth century AD. Both of them are named "*Gemara*" i.e. the Perfection.

They believe that the two commentaries have fully elucidated the text of the Mishnah. These two commentaries and the text of the Mishnah together are called the Talmud. To distinguish between the two commentaries, one is called the Palestinian or Jerusalem Talmud and the other the Babylonian Talmud. The complete teachings and instructions of modern Judaism are contained by these two books, which are separate and distinct from the books of the Prophets. Since the Jerusalem Talmud is comparatively more complicated, the Babylonian Talmud is more commonly read and followed.

Horne said in chapter 7 of the second volume of his commentary printed in 1822 that the Mishnah is a book comprising the Jewish traditions and commentary on the texts of the sacred books. They believe that these traditions were also given by God to Moses along with the Torah. Moses passed them down to Aaron. From Aaron they were communicated to Joshua and Eleazer and other elders and then they were handed down from generation to generation until they found their way to Simon. This Simon was the same who took Jesus in his arms. He gave it to Gamaliel who passed them to Juda haNasi. With great pain and labour he took about forty years to collect them in the form of a book in the second century. Since that time it has been in vogue among the Jews. This book is very often more venerated than the written Law itself.

He further added that there are two commentaries on the Mishnah both of which are known as *Gemara,* one of them being the Jerusalem Gemara, supposed by some scholars to have been written in Jerusalem in the third century, and according to Father Insoue in the fifth century, while the other is known as the Babylonian Gemara written in Babylon in the sixth century. This *Gemara* is full of fabulous legends and stories, but it is more respected by the Jews than the other. It is more emphatically taught and followed by them. They turn to it with great certitude to seek guidance when they find themselves in trouble. The name *'Gemara'* signifies Perfection. They think that this book is the perfection of the Torah, and that it is not possible for any other commentary to be better than this, and it satisfies all possible demands of the faith. When the Jerusalem Gemara is added to the text together they are called the Jerusalem Talmud 113.

The above sufficiently proves the following four points:

Verbal tradition is venerated among the Jews as much as the Pentateuch; rather they sometimes prefer the oral tradition to the Torah. They believe that the oral tradition is like the spirit while the written law is like the body. This being the status of the Pentateuch, one can guess the status of other books among them.

Secondly, we understand from the above that the oral tradition was first collected and written by Judah ha-Nasi in the second century, implying that for 1700 years it was conveyed through human memory. During this period the Jews had to undergo the great calamities of their history. That is to say, the invasions of Nebuchadnezzar, Antiochus and Titus all belong to this period. It is already known historically that the sacred books were destroyed and the continuity of the traditions was badly affected as we discussed earlier in this book. Despite all that, they are still held in more veneration than the Pentateuch.

Thirdly these oral traditions have been reported from generation to generation by single reporters. For example Gamaliel I and II and Simon I, II and III. They were not even Prophets according to the Jews, and were the worst kind of infidels and deniers of Christ as claimed by the Christians. These traditions, though transmitted through single reporters, are supposed to be the basis of their faith,

113 The Jerusalem Talmud and the Babylonian Talmud, are both further divided into two parts. The first part consists of 613 commandments while the second part is a collection of traditions and stories. (Taqi)

while according to the Islamic science of traditions, any tradition transmitted through a single reporter termed as *Khabar al-Wahid* is not allowed to be used as a source of any article of faith.

Fourthly, we understand that the Babylonian Gemara was written in the sixth century, and according to Home "this collection of absurd legends and stories" remained purely in the form of oral tradition for two thousand years, being transmitted through the generations purely by memory.

Eusebius, whose historical work is considered authentic equally by the Catholics and the Protestants, said in chapter 9 of the second volume of his book printed in 1848 under the description of Jacob:

In writing about Jacob, Clement cited an anecdote in book seven that is worth remembering. Clement reported this from the oral tradition that was transmitted to him from his forefathers.

He also cited a statement of Irenaeus on page 123 of the third chapter of his third book:

The council of Ephesus, erected by Paul and in which the apostle John stayed until the rule of Trajan, is a strong wit- ness to the traditions of the apostles.

He cited the following statement of Clement on the same page:

Attend to the tradition of the disciple John which is beyond doubt and true and has been preserved orally throughout

He again said on page 124 of chapter 24 of the third book:

The number of Christ's disciples, like his apostles, is twelve, then there are seventy Prophets, and many others who were not ignorant of the events referred to (that is, the events recorded by the evangelists), but out of them only John and Matthew have included them. It is known through oral traditions that their inclusion of these events was out of necessity.

On page 132 of chapter 28 of his third book he again says:

Irenaeus has included a story in his third book which is worth recording. He received this story from Polycarp through oral tradition.

Again he says on page 147, chapter 5 of the fourth book:

> I have not read about the bishops of Jerusalem in any book but it is established through oral tradition that they stayed there for some time.

He also says on page 138 of chapter 36 of the third book:

> We came to know through oral tradition that Ignatius, being a Christian, was carried to Greece to be offered to carnivorous animals. He was conveyed under army protection. The people of all the churches that were on his way sought strength through his sermons and admonishments. He preached to them against the heresy that was common in that time and told them to hold firmly to the oral tradition. He wrote down the oral tradition for preservation and stamped it with his name.

Again he says on page 142, chapter 39 of his third book:

> Papias said in the introduction to his work, "I write for your benefit all the things that I received from the elders which I preserved after thorough inquiry into their authenticity, so that my testimony may be an additional proof of their truth. Usually I do not like to accept the tradition from those who frequently relate absurd stories. I have received the tradition only from those who know nothing except what has been reported truthfully from our Lord. Whenever I met any of the disciples of the elders, I necessarily asked them what had been said by Andrew, Peter, Philip, Thomas, Jacob, Matthew or any other disciple of our Lord because I was benefited more by oral tradition than by the sacred books.

Further he said in chapter 8 of his fourth book on page 151:

> Hegesippus is a renowned name among Church historians. I have cited many passages from his books that he reported from the disciples through oral tradition. This author collected, in five books, laws of the disciples transmitted to him through oral tradition.

In chapter 14, page 158 of the same book he reported a statement of Irenaeus about Polycarp:

> Polycarp has always preached the doctrines that he received orally from the disciples or from the Church.

Again on page 201, chapter 6 of book 5 he said, listing the bishops of Rome:

This chain of bishops extends up to Bishop Antherus, who is nineteenth in this sequence. We received it through reliable and true sources from the disciples, transmitted to us through oral tradition.

He again cites the statement of Clement on page 206, chapter 8 of the fifth book:

I have not written these books to project myself or to show off my knowledge, rather, it is in consideration of my old age and to correct my shortcomings. I have collected them as elaboration of the texts. They may be considered as commentary on the inspired books. Among those who raised me to this high position and greatness and placed me among the truthful and the blessed was Janicus of Greece and another was in Magna Graecia. Some others were from the East, while one was from Syria, one was a Hebrew from Palestine, and the master that I reached last was in Egypt living an ascetic life. He was superior to all the other teachers. I did not feel like seeing other masters after him, as no teacher better than him existed on earth. These elders had preserved the traditions orally communicated from Paul, James, and John through the generations.

He also reports the following statement of Irenaeus on page 219, chapter 20, of the fifth book:

By the grace of God I have listened to those traditions attentively and imprinted them on my memory instead of writing them on paper. For a long period it has been my practice to recite them faithfully for the sake of preserving them.

Again on page 222, chapter 24 of the fifth book he said:

Bishop Polycrates wrote an oral tradition in his epistle to the church of Rome and to Victor. This tradition was transmitted to him orally.

He also said on page 226, chapter 25 of the fifth book:

The Bishops of Palestine like Narcotius, Theophilius and Cassius, and bishops Ptolemy and Clarus and other bishops that accompanied them presented many things with regard to the tradition related to the Passover, transmitted to them orally from the disciples through generations. All of them wrote at the end of the book that the copies of this book be sent to all churches, so that the book might help the churches save the renegades.

He again said on page 246, chapter 13 of the sixth book under the account of Clement of Alexandria, who was the follower of the disciples of Christ:

> Africanus wrote a booklet which still exists in which he tried to explain away the inconsistencies found in the genealogical descriptions given by Matthew and Luke through the oral traditions received by him from his forefathers.

The above seventeen statements sufficiently prove that the ancient Christians had great trust in oral tradition. John Milner, who was a Catholic, said in the tenth letter of his book printed in Derby:

> I have already said that the basis of the Catholic faith is not only the written word of God. The word of God is general, written or not written. That is to say, the sacred books and the oral tradition as interpreted by Catholic Church.

Further in the same letter he says:

> Irenaeus observed in part three and chapter five of his book that simplest way for the seekers of the truth is to search for the oral traditions of the apostles and preach them in the world.

Again in the same letter he says:

> Irenaeus said in part one chapter three of his book that in spite of the difference of people's languages, the essence and reality of the traditions is always the same at all places. The teachings and doctrines of the Church of Germany are not different from the teachings of the Churches of France, Spain, the East, Egypt and Libya

Further he said in the same letter:

> Irenaeus observed in chapter two of part three of his book, "Prolixity does not allow me to give a detailed account of all the Churches. Catholicism, however, will be considered as the standard faith which is the oldest of all and the most popular, and was founded by Peter and Paul. All the other Churches also follow it, because all the oral traditions reported by the disciples through generations are preserved in Catholic Church.

The same letter also contains the following:

Even if we take it as granted for a moment that the disciples left no writing after them, we are bound to follow the doctrines transmitted to us through oral traditions of the disciples who handed them down to the people to be conveyed to the Church. There are the traditions that are followed by the illiterate people who believed in Christ without the help of ink and letters.

Again he said in the same letter:

Tertullian said on pages 36 and 37 of his book written by him against the heretics: it is usual for heretics to derive their arguments only from the sacred books, and claim that nothing else other than the sacred books can provide the basis for faith. They deceive people through this approach. We, therefore, insist that they should not be allowed to seek their arguments from the sacred books. Because through this kind of approach we cannot expect any good other than racking our brains. It is therefore wrong to rely on the sacred books, as no definite conclusion can be achieved through them, anything derived from them will be defective. Besides, the correct approach demands that first it should be decided to whom these books should be attributed? We must know about the books that decide our being Christians as to who transmitted them to whom and when? Because the truth of the evangels and the doctrines of Christianity are found only in the form of oral traditions.

Again in the same letter he said:

Origen said that it was not proper to rely on the people who cite from the sacred books and say that the word of God is before you to read and probe into, or that we should believe in something else other than communicated to us by the Church through consistent oral tradition.

Further in the same letter he said:

Basilides said that there are many Christian doctrines preserved by the Church and often presented in sermons. Some of them have been borrowed from the sacred books, while others are based on oral tradition. Both of them are equal in value. There can be no objection against this from any one having a little knowledge of Christian faith.

Further he said in the same letter:

> Epiphanius said in his book written against the heretics that it was necessary to rely on the oral tradition as the sacred books do not contain everything.

He also said in the same letter:

> Under his comments on II Thessalonians 2:14, John Chrysostom said, "This proves that the disciples did not convey to us everything through writing, but they had transmitted to us many things orally. Both are of equal value. It is therefore our opinion that the tradition of the Church is only the basis of faith. When we find anything proved by oral tradition, we need not seek anything else to prove it.

Further he says in the same letter:

> Augustine, favouring a man baptised by heretics, said that although no written authority could be presented in its favour, it should be noted that this custom was started through oral tradition. Because there are many things that are acknowledged by the Church as being suggested by the disciples, though they are not in writing.

He also said in the same letter:

> The bishop Vincentius observed that heretics should explain the sacred books according to the general tradition of the Church.

The above statements sufficiently prove that the oral traditions are considered to be the basis of faith by the Catholics as well as by the ancients. We find the following statement on page 63 of volume 3 of the *Catholic Herald:*

> Rabbi Dosi cited many observations to prove that the text of the sacred books cannot be comprehended without the help of oral tradition. The elders of the Catholics have followed it in all times. Tertullian said that it was necessary to follow the Churches founded by the disciples for understanding the teachings of Christ. They transmitted them to the Churches through oral tradition.

The above statements are enough to establish that the traditions are more respected by the Jews than the Torah. Similarly it is confirmed that all the ancient Christians like Clement, Irenaeus, Hegesippus, Polycarp, Polycrates, Arksius, Theophilus, Cassius, Clarus, Alexandrius, Africanus, Tertullian, Origen, Basilides, Epiphanius, Chrysostom, Augustine and bishop Vincentius

attached great respect to the oral traditions. Ignatius insisted before his death on holding fast to the oral traditions. Similarly Clement wrote in his history of the elders:

> They memorised the true traditions that were transmitted through generations from Peter, James, John and Paul.

Epiphanius observed that he benefitted more from the oral traditions than the sacred books.

We have already cited the opinions of Irenaeus, Origen and Tertullian etc. to establish that the oral traditions and the sacred books are held by them to be equal in value. Basilides declared that the doctrines derived by oral tradition have a value equal to that derived by the sacred books. He said that the oral tradition was the basis of Christian faith.

Augustine also confirms that there are many doctrines that are acknowledged by the Church as being ordained by the disciples while they are not found in any texts. It is therefore not justified to reject all the traditions. The Gospels themselves uphold oral tradition.

The Gospels and Oral Tradition

The Gospel of Mark 4:34 contains the following:

> But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples

It is unthinkable that none of these were transmitted by them to the people. It is all the more impossible to suggest that the disciples should depend on those traditions while the people of our time should not.

The Gospel of John 21:25 says:

> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

Though the above statement is an exaggeration, there is no doubt that there must be many things that Jesus did in his life, be they miracles or other acts that might have not been written down by the disciples.

We read in II Thessalonians 2:15:

> Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or by our epistle.

The last sentence is clear in implying that part of Christ's teachings were communicated orally and another in writing, both of them equally valuable according to Chrysostom.

I Corinthians 11:34 (Arabic version 1844) has:

> And the rest will I set in order when I come.

It is obvious that, since the commands promised by Paul in the above statement are not found in writing, they must have been communicated orally

II Timothy 1:13 says:

> Hold fast the form of sound words, which thou hadst heard of me, in faith and love which is in Christ Jesus.
>
> The phrase, "Which thou hadst heard of me, "clearly indicates that some teachings were communicated orally by him. The same letter contains the following in 2:2:
>
> And the things that thou hadst heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

II John also says at the end:

> Having many things to write unto you, I would not write with paper and ink: I trust to come unto you, and speak face to face, that our joy be full [114].

And at the end of the Third Epistle of John we find:

> I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face [115].

The above two verses give us to understand that John taught many things orally as he promised. Now those things can only have been passed on orally.

In view of the above, it is clearly sheer ignorance for any Protestant to deny the status and value of the oral tradition. Any such claim would be a claim against the sacred books and the decisions of the ancient Christians, and according to some of them such a claimant should be considered a heretic. Besides, Protestants owe many doctrines invented by their elders to oral tradition, for example their belief that the Son is equal to the Father in his essence; that the Holy Ghost's existence is through the Son and the Father; that

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114 II John 12

115 III John 13-14

Christ is one person possessing two natures at the same time; that he has two wills, human and divine; and that he entered hell after his death. In fact none of these absurdities can be found in the New Testament. The inclusion of all such concepts in their faith comes only through oral tradition.

This denial of oral tradition also entails the denial of some parts of the sacred books. For example, the Gospels of Mark and Luke and nineteen chapters of the book of Acts were written through oral tradition. They were not written through revelation or through vision, as we have discussed in an earlier volume. Similarly five chapters (5 to 9) of the Book of Proverbs would also be denied because they were collected through those oral traditions that were current in the time of Hezekiah. The compilation of these chapters are separated by two hundred and seventy years from the death of the Prophet Solomon. We read in the Book of Proverbs 25:1:

> These are also proverbs of Solomon, which the men of Hezekiah, King of Judah copied out.

The following are the comments of Adam Clarke on the above verse as found in his commentary printed in 1801:

> It seems that the Proverbs referred to above were collected under the orders of Hezekiah from the oral traditions that were current among them from the time of Solomon. Afterwards they were added as a supplement to this book. Probably Hezekiah's friends were Isaiah and Sophanias who were among the Prophets of those times. In that case this supplement would also acquire the status of the other books, otherwise it would have not been included in the sacred books.

The above provides sufficient proof that oral traditions were collected under the orders of the King Hezekiah. His presumption that those copiers were also Prophets cannot be accepted unless it is sup- ported by some reliable authority or convincing arguments which the author has not provided. Again his premise that their inclusion in the sacred books should be a proof that the copiers were Prophets is obviously a wrong conclusion because the oral traditions are held in respect by the Jews than the Torah itself. The present Torah was collected nearly 1700 years after the collection of the oral tradition, which is acknowledged by the Jews as the word of God. Similarly they accept the Babylonian Gemara as an authentic book, though the traditions it contains were collected 200 years later. There was nothing to stop them from including these five chapters in the sacred books.

What Protestant Scholars Say

Some Protestant scholars have honestly admitted that the oral traditions are as authentic as the sacred books. The *Catholic Herald* vol. 2 page 63 has:

> Dr. Bright, a distinguished Protestant scholar, said on page 63 of his book that it is evident from the sacred book that the Christian faith was transmitted to the followers of the disciples and the early bishops through oral tradition, and they were asked to preserve it and convey it to the succeeding generations. We do not find any evidence in the books, be it from Paul or any other disciple, that they had individually or collectively written all the things related to our salvation. There is no indication that every essential doctrine necessary for salvation is confined only to the written law. On pages 32 and 33, he tells you that you already know that Paul and other disciples have transmitted the tradition to us not only in writing but also as verbal statements. So those are lost who do not preserve both of them. The oral tradition concerning the Christian faith is equally trustworthy and acceptable. The Bishop Munich [116]. said that the oral traditions of the disciples are as acceptable as are their epistles and other writings. No Protestant can deny the fact that the oral traditions of the disciples are superior to their writings. Chilingworth has said that the dispute about which Gospel is canon and which is not can be decided through oral tradition which is a reasonable source to resolve any dispute.

The bishop Thomas Inglis in his book *Miraatu-Sidq* printed in 1851 said on pages 180 and 181:

> Bishop Maniseek, a Protestant scholar, observed that there are six hundred precepts, ordained by God and followed by the Church that are not stated in the sacred books.

This proves that six hundred precepts are based on oral tradition and they are followed by the Protestants.

It is human nature that an extraordinary or unusual event leaves a lasting impression on human mind while usual and routine events are not permanently stored in memory. For example a rare event like the appearance of a comet will be remembered by those who saw it. On the other hand they would not be able to say exactly what food they had eaten three or four days ago.

Since the memorization of the Holy Qur'an has been a matter of the greatest significance in every age for the Muslims, there has always been a large number

116 I doubt the spelling of this name as the Arabic and Urdu equivalents are incompatible. (Raazi).

of people who have learnt the whole of the Qur'anic text by heart. They are called *hafiz*. More than one hundred thousand such *hafiz* are present in our time in the Muslim countries, in spite of the fact that Islam does not rule over those countries. There are always more than one thousand *hafiz* in the University of Al-Azhar, Egypt alone, not to speak of Egyptian villages, where even cart drivers and loaders are frequently fully qualified *hafiz* who have memorised the whole of the Qur'anic text 117. These ordinary men are certainly superior in this respect to the bishops of the Christian world. We are sure that even ten such *hafiz* of the Bible cannot be found throughout the Christian world.

It is a fact that anything important and of significance is imprinted and preserved easily in a way which is not affected by the passage of time. The Holy Qur'an alone fulfils the requirement of being completely unaltered and miraculously genuine. Throughout these twelve hundred and eighty years 118, the Holy Qur'an was not only preserved in writing but also in human hearts. Besides, the recitation of the Qur'anic text is in itself a part of Islamic worship and a usual practice of the Muslims, while the recitation of the Bible is not a ritual practice among Christians.

One of the Protestant scholars, Michael Mechaka, observed on page 316 of his book, *Kitab-ad-Dalil* of 1849:

> One day I asked a Catholic priest to tell me honestly how many times he had read the sacred book in full in his life. He said that in his early age he had read it many times in full but for the last twelve years he could not spare any time for reading it as he was busy serving the Christian brethren.

A Historical View of the *Hadith* Collections

The traditions *(Hadiths)* are held to be authentic and acceptable by Muslims if they are found to be in accordance with the laws and regulations that we shall soon discuss.

The following is a standing commandment of the Holy Prophet:

> Be careful in reporting a *hadith* from me unless you have learnt (from me) abstain from reporting other things. Anyone reporting a falsehood in my name knowingly shall have his abode in fire

The above tradition is *mutawatir* (having a large number of reporters in every period right from the time of the Holy Prophet) having been reported by not less than sixty-two Companions of the Holy Prophet. The above warning

117 There must be more than a hundred thousand hafiz in the Indo-Pak subcontinent in our time, that is 1988 (Raazi)

118 Now 1409 years. (Raazi)

coming from the Holy Prophet was enough for the companions to be extremely careful in reporting traditions from the Holy Prophet. History has recorded unique examples of the extreme scrupulousness of the Muslims and their being highly prudent in maintaining the highest standard of accuracy in reporting the traditions, something that is certainly not present in case of Christian tradition. For certain positive reasons the Companions of the Holy Prophet did not collect the traditions in the form of books. One of the reasons was that the revelation of the Holy Qu'ran was in progress and being written down by the Companions. To avoid any possible mixing of the Qur'anic text with the tradition they did not collect the traditions in book form 119.

However, they were collected later by the disciples of the Companions like Imam Zuhri, Rabi' ibn Sabih and Sa'id etc. Still they did not arrange their collections according to the standard arrangement of the jurisprudents. Later, all the subsequent scholars adopted a standard arrangement in their great works. In Madina, the great Imam Malik compiled his collection known as *Muwatta'*. Imam Malik was born in 95 AH. In Makka a collection was compiled by Abu Muhammad 'Abdul-Malik ibn 'Abdul-'Aziz Ibn Jurayj. In Kufa, Sufyan ath-Thawri compiled his work while in Basra, Hammad ibn Salma also compiled his collection.

Then Bukhari and Muslim made their collections for their books, including only *sahih hadiths* of the Prophet and did not allow any tradition that was not qualified as *sahih*. Muslim *hadith* scholars invested great labour and took great pains in maintaining the accuracy of the prophetic traditions. A new branch of knowledge was initiated known as *Asma' ur-Rijal,* that is the biographies of each and every reporter of *hadith* right from the Companion to the present time. It helped them know everything about a particular reporter in the chain of reporters of any single tradition. All the collections known as *Sihah* (the books containing only *sahih hadiths)* were so compiled by their authors that each and every statement is prefixed with complete chain of reporters starting from the author to the Holy Prophet himself. There are some *hadiths* reported by Bukhari that have only three names between him and the Holy Prophet.

Three Kinds of *Hadith*

The *sahih hadiths* are further divided into three kinds:

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119 In spite of the above reservations there were many collections of traditions written down by the Companions of the Holy Prophet. According to Abu Dawud, the companion 'Abdullah ibn 'Amr ibn 'As wrote down traditions with the permission of the Holy Prophet himself *(Jam' al-Fawa'id* vol 1, page 26). It is stated that this collection was named *As-Sahiha Al-Sadiqa*. A collection of traditions compiled by Humam Ibn Munabbih has been recently discovered which was dictated to him by the Companion Abu Hurayra which proves that the traditions were written down in the time of the Companions. For more details see *Tadveen-e-Hadith* by Sheikh Munazir Ahsan Geelani. (Taqi).

(1) *Mutawatir:*

A *mutawatir hadith* is a *hadith* that is reported by such a large number of people at every stage of transmission so that their agreement on a false statement is denied by human reason. Examples of these are the *hadith* describing the number of *rak'ats* (genuflexion) in *salat* or specifying the amount to be paid in *zakat.*

(2) *Mash-hur:*

This kind of tradition is the one that was reported by a single Companion of the Holy Prophet but at later stages, that is, in the time of the followers of the Companions or in the time of their disciples, it became famous and was generally accepted by the *Ummah.* Now from this stage onward it was reported by a large number of people, so attaining the status of *mutawatir.* For example, the injunction describing the punishment of fomication through stoning to death.

(3) *Khabar al-wahid:*

This kind of *hadith* is the one that is reported by a single reporter to an individual or to a group of people, or a group of people reported it to an individual.

Now the knowledge imparted through a *mutawatir hadith* is always undeniable and certain. Denial of this kind of *hadith* constitutes unbelief. The *mashhur hadith* satisfies all the doubts and creates satisfaction. Anyone denying this kind of *hadith* is not an unbeliever but a heretic and a sinner.

Khabar al-wahid does not impart knowledge as certain as in the above two examples. Though it cannot be a source of beliefs and basic doctrines it is acceptable in practical injunctions. If it happens to run counter to a stronger source, effort must be made to reconcile the two. If this effort fails then this kind of *hadith* should be abandoned.

Distinction between Qur'an and *Hadith*

There are three kinds of distinctions between the Holy Qur'an and *hadith:*

Firstly, the whole of the Qur'anic text is a *mutawatir* report. It has been reported verbatim and exactly as it was revealed to the Holy Prophet, without the alteration of a single word or replacing any word by a synonym. Whereas the *sahih hadith* was allowed to be reported by an expert and qualified reporter in his own words 120.

120 This implies that the actual words spoken by the Holy Prophet are not reported, but the message is transmitted faithfully in the reporter's own words.

Secondly, since the whole of the Qur'anic text is *mutawatir,* the denial of a single sentence of the Qur'an is an act of infidelity while the denial of *hadith, mutawatir* excepted, is not an act of infidelity 121.

Thirdly, there are many injunctions that are directly related to the words of the Qur'anic text, like *salat* or the miraculous nature of the Qur'anic words, whereas the words of the *hadith* are not directly related to any injunctions they might contain.

In view of the above, it should be sufficiently clear that it is in no way against logic or human reason to rely upon the traditions, specially when they are reported through a constant chain of reliable reporters.

Objection Raised against the Holy Traditions

There are five main objections by the Christians against the authenticity of the Holy Traditions.

First Objection

Since the reporters of the holy traditions were either the relatives of the Prophet Muhammad like his wives and other kinsmen, or his Companions and friends, their witness in favour of the Prophet is not acceptable.

We are afraid that this very objection stares into the eyes of the Christians very threateningly because all the early account of Jesus recorded by the evangelists in their gospels are reported either by his mother or stepfather, Joseph the Carpenter, or his disciples, therefore all these account must not be acceptable. As for their contention that the faith of the relatives and the Companions of the Holy Prophet was not genuine because they showed their faith in the Prophet only for the sake of acquiring political power and other worldly interests, the baselessness of this objection is more than obvious for the reason that the first thirteen years of the Prophetic mission in Makka were full of distress and afflictions for the Muslims. The faithful Muslims were constantly persecuted by the idol-worshippers of Makka. Their life was so much endangered in Makka that they had to leave their homeland first for Ethiopia and then Madina. Under these circumstances, it is unimaginable that they could think of acquiring wealth or any kind of worldly power through the Holy Prophet.

This might, however, be true in the case of the disciples of Jesus, all of whom were poor labourers. They were told by the Jews that the Messiah would

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121 It may be noted that the denial of *mashhur* and *khabar al-wahid* is not an act of infidelity, but any one denying the *hadith* altogether as a source of knowledge is declared an infidel by all the schools of thought. In the same way a Christian is not excommunicated for claiming that a particular verse of the Bible is a later addition, but he will be declared infidel if he disbelieves the Bible as a whole. (Taqi).

be a great king. When Jesus declared that he was the promised Messiah, they might well have expressed belief in him in order to attain worldly positions in his kingdom and to get rid of their present labours of fishing and other things 122. Specially given the following promise of Jesus made them as reported by Matthew in chapter 19:

> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel 123.

Similarly he promised them in these words according to Mark 10:29-30:

> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time.

There are many other promises that Jesus made to his disciples. The disciples, therefore, were sure they were going to get a share in his kingdom and possessions, and rule over the tribes of the Israelites, or at least a hundredfold of everything they had left for their faith. They were so certain of this promise that James and John, the sons of Zabedee, or their mother demanded ministry in his kingdom, so that one of them should sit on the right hand of Jesus and other on his left in his kingdom. This can be verified from chapter 20 of Matthew and chapter 10 of Mark.

Later, when the disciples realised that no possibility of such a existed and that Jesus himself was as poor and without money as he was before and they saw Jesus hiding himself out of fear of the Jews; and that the Jews were after his life, all their expectations were frustrated and they were utterly disappointed 124. One of the disciples even went as far as to betray Jesus for only thirty pieces of silver and had him arrested by the Jews. The rest of the disciples not only left him alone but also denied him three times. Peter, the founder of the Church and most high among the disciples, even cursed Jesus and swore falsely that he did not know him. In short, they were all disappointed until the resurrection of Jesus when they revived their hopes once again and gathered

122 The author refers to Peter who earns his living through fishing. (Taqi)

123 Matt. 19:28

124 Our author is not expressing his own thought or the thought of the Muslims rather he is refuting the objection in their own language by citing examples from the test, otherwise all Muslims believe that all the disciples of Jesus were sincere and had pure faith in Jesus. (Raazi)

around him and asked him if the Israelites would then be able to regain the lost kingdom. See the first chapter of the book of Acts for details.

After the Ascension of Jesus to Heaven they clung to the more alluring idea that Jesus would soon descend from heaven, and that the Last Day was at hand and Jesus would kill the Antichrist and imprison the Devil for a thousand years. After this they would sit on thrones and live luxurious lives all those years. This is stated in the Book of Revelation (Chapter 19,20) and I Corinthians 6:2. Then after the Second Coming, they would enter Paradise for eternal happiness. The Evangelists made exaggerations in his praise. The four Gospel says:

> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

Every sensible man can see the exaggeration in this statement. Therefore their witness in favour of Jesus cannot be considered acceptable. We need not repeat the fact that the above is not our belief, we have said it only to show the poverty of imagination behind the above objection against *hadiths*. As the above assumptions will not be acceptable to the Christians, similarly they are unacceptable if applied to the Companions of the Holy Prophet.

Argumentation through Shi'ite Statements

There are occasions when Christian scholars try to create doubts among the people through the false and fabricated statements of Shi'ite writers. Such objections can be refuted both dialectically and academically.

First Answer 125

The renowned historian Mosheim said in the first volume of his book:

> The Ebionites, a Christian sect of the first century, had the belief that Jesus was only a human being, born of his parents Joseph and Mary, like other human beings. They held that the observance of the Law of Moses was obligatory not only for the Jews but also was necessary equally for others and that no salvation was possible without practicing the Law of Moses. Since Paul did not agree with this belief, he was highly criticized and disapprobated. His writing are not respected by them.

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125 Here the author reproduces the statements of various Christian sects refuting the acknowledged doctrines of Christianity simply to show that they are rejected by the Christians because they are the various views of heretics or disacknowledged sects. The same holds true to all the references to the Shi'ite literature. The Shi'ites are not regarded as regular Muslims throughout the Islamic world. (Raazi)

Lardner said on page 376 of vol. 2 of his book:

> We have been informed by the ancients that this sect strictly rejected Paul and his epistles.

Similarly Bell described them in his history in these words:

> This sect acknowledges only Pentateuch of the Old Testament and the Prophets Solomon, David, Jeremiah and Hezekiel were held abomination by them. Out of the New Testament only the Gospel of Matthew is acknowledged by them, but they have distorted its text in many places. They have excluded the first two chapters of his Gospel.

The same historian, Bell, described the Marcionites in his history ib these words:

> This sect believes in two gods; the creator of good and the creator of evil. They also claim that the Pentateuch and all other books of the Old Testament are from the God of evil. All of them are against the books of the New Testament.

He further said:

> They also believe that Jesus entered hell after his death and released the souls of Cain and the People of Sodom as they submitted to him and did not follow the God of evil. He left the souls of Abel, Noah, Abraham and others in hell as they were his opponents. They also believe that the creator God is not alone the God who sent Jesus, therefore they do not accept that the books of the Old Testament are inspired books. Out of the New Testament they accept only the Gospel of Matthew with the exception of the first two chapters of this gospel. They also acknowledge the epistles of Paul but reject anything they find contrary to their opinion.

Lardner quoted the following statement of Augustine under his description of Manichaeans in the third volume of his commentary:

> The God who revealed the Torah to Moses and spoke with the Israelites was not God but Satan. Though this sect accepts the books of the Old Testament, it at the same time admits that additions have been made in these books. They only accept what they like of these books and reject what they do not like. They accept the apocryphal books as being certainly true and genuine.

Further in the same volume Lardner said:

> The people of this sect never acknowledge the books of Old Testament.

The beliefs of the people of this sect were described in the Acts of Archillas as follows:

> Satan deceived the Prophets of Jews and he was the one who spoke with Moses and other prophets. They derive their argument for this claim from John 10:8 126 in which Jesus said that they were thieves and plunderers. They rejected the New Testament.

Similar views are held by many other sects. Now we may well ask the Protestant scholars if they agree with the views expressed in the above statements? If so, they should declare that the following ten beliefs are part of their faith:

(1) Jesus was only human born of Joseph the Carpenter.
(2) Practising the Law of Moses is essential for their salvation.
(3) Paul was dishonest and his statements are essentially to be rejected.
(4) There are only two gods, the creator of good and the creator of evil.
(5) The souls of Cain and of the people of Sodom were released from hell through the death of Jesus while the souls of Abel, Noah, Abraham and others remained there to suffer the punishment of hell.
(6) The Prophets were the followers of Satan.
(7) The Torah and other books of the Old Testament are from Satan.
(8) It was Satan, not God, who conversed with Moses and other Prophets.
(9) The books of the New Testament have been distorted through latter additions.
(10) Some apocryphal books are true and genuine.

If the statements of the above three sects are not acceptable to the Protestant how can they justify their objection against the Muslims on the basis of statements from people who are, according to authentic arguments of the whole Muslim *ummah*, a sect?

Second Answer

Academically speaking, their argumentation on the basis of the statements of Shi'ite scholars is false because, according to the Ithna-'Ashari (the Twelvers)

126 "All that ever came before me are thieves and robbers:" John 10:8 (Taqi)

sect of the Shi'ites, the Holy Qur'an is free from all kinds of distortion and changes. Any isolated statement claiming contrary to it strictly rejected and denied by the Ithna-'Ashari scholars. The following statements of the Shi'ite scholars should be more than enough to establish our claim.

Shaykh Saduq Muhammad ibn Babuyah was one of the great scholars of the Twelvers, the Ithna-'Ashari sect of the Shi'ites. He said in his book *Al-A'taqadiya*:

> Our belief with regard to the Holy Qur'an is that the Qur'an in thye hands of the people today is the same Qur'an that was revealed to the Holy Prophet and there is nothing different in it except that the number of surahs of the Holy Qur'an is generally held to be 114 while we believe that *surahs Al-Duha* and *Al-Inshirah* [127] bare not two separate surahs but together they are one. Similarly *surahs Al-Quraysh* and *Al-Fil* are one *surah* altogether. Anyone ascribing to us anymore than this is a liar.

Majma' al-Bayan is considered by the Shi'ites to be the most reliable exegies of the Holy Qur'an. In this book Sayyed Murtaza Abu'l-Qasim 'Ali ibn Husain Musawi said:

> The collection of the Holy Qur'an in the time of the Holy Prophet was exactly in nthe same form as it is today.

He based his argument on the fact that it was taught and was memorized by people in that period as a whole. He enumerated a large number of Companions who were *hafiz*. He also added that the Holy Qur'an was repeatedly recited before the Holy Prophet. He pointed out that there were many Companions like 'Abdullah ibn Mas'ud and Ubayy ibn Ka'ab etc. who completed the recitation of the whole Qur'an a number of times before the Holy Prophet. All the above events were, in his opinion, a strong indication that the Holy Qur'an was present in the form of a collection in the time of the Holy Prophet.

He also refuted that *Imamiya* [128] sect of the Shi'ites and said that their views contrary to the Qur'an are not acceptable since they have trusted some unreliable and weak traditions that were reported by some *Muhaddiths* because they thought them to be correct.

Sayyed Murtaza said in another place:

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127 That is the surahs 93 and 94. (Raazi)

128 The *Imamiya* was the most rigid and obstinate sect of the Shi'ites who claimed that the Companion Ali was the only person who truly deserved the caliphate after the Holy Prophet. To them all the other caliphs were wrong. Some of them even claim and believed that the Holy Qur'an had undergone distortions. They also derogated and disparaged some of the great Companions of the Prophet. See *Al-Milal we Al-Nihal* pages 259-265 vol. 1

> The certainty and knowledge of the authenticity of the Qur'an is equal to the certainty that we have about the great cities of the world, great historic events, or the great literary compositions of the Arabs etc.

This is because of the high involvement of the Muslims in preservation and authentically transmitting the Holy Qur'an. Since the Holy Qur'an has the status of a Prophetic miracle and is the source of divine law, Muslim scholars have always invested great labour and taken unusual pains in its word-by-word memorization, along with ensuring its genuine pronunciation and precise notations and phonetics. In the presence of the above factors even the slightest change in its text was unimaginable.

A renowned scholar of the Shi'ites, Qazi Nurullah Shostri, said in his book, *Masaib-u-Nawasib*:

> The view of the Qur'anic distortion ascribed to the Imamites (Imamiya Sect) cannot be ascribed to the majority of the Shi'ites people. This view is held only by a disrespected and isolated few.

Mulla said in his commentary on Kalini 129:

> At the appearance o0f the twelfth Imam, the Holy Qur'an will appear and be known with the same order and arrangement.

Muhammad Ibn Hasan Amili, a great '*muhaddith*' (hadith scholar) of the Imamites, has said in one of his books, while making some criticism on some of his contemporaries:

> A through historical research and elaborate quest of events leads us to the sure conclusion that the Holy Qur'an enjoys the highest degree of uninterrupted historical authenticity. Thousands of the Companions used to memorize it and convey it to others. It had been collected and compiled in the time of the Holy Prophet.

The above statements sufficiently prove that the Shi'ites scholars in general have no doubt that the version of the Holy Qur'an, which is in out hands today, is exactly the same as was revealed to the Holy Prophet, and that at the appearance of the twelfth Imam the same Qur'an will be publicised among people. The few writers who have the view that there is distortion in the Holy Qur'an are not considered reliable and are strictly rejected by the Shi'ites themselves because the traditions that support their view are inauthentic and not

129 Muhammad Ya'qub Kalini is a great Shi'ite scholar. His book Al-Kafi is considered the most authentic book on Shi'ite law and tradition. (Taqi)

reliable in the face of the undeniable reports which prove to the highest degree its genuineness. This is also true because knowledge that is derived by *al-khabar al-wahid* (the single report) has to be rejected if it is not supported by more certain arguments. This is explained by Ibn Al-Mutahhar Al-Hilli in his book *Mabadi' al-Wasul ila 'Ilm al-Usul*.

Now, once the authenticity of the Holy Qur'an has been setabished, we must be allowed to cite the Qur'anic evidence to support our belief that the Companions of the Holy Prophet, in general, never committed a single act against *Imam*, fidelity to Islam and the Holy Prophet.

The following Qur'anic verses are sufficient to prove our our claim particularly with regard to the Shi'ite assertion of the superiority of 'Ali over the other caliphs.

First Proof

> The first Muhajireen and those who gave them help (*Ansar*) and those who follow them in good deeds, well pleased is Allah with them as are they with Him. For them has He prepared gardens under which rivers flows, to dwell therein for ever: that is the supreme felicity 130.

The above verse speaks of four qualities of those *Muhajirun* of Makka and *Ansar* of Madina who were the first believers in Islam.

> Allah has declared His pleasure with them.
> They are also pleased with Allah.
> The Gardens of Paradise have been promised to them.
> They shall live in Paradise forever.

Now it is obvious that the caliphs Abu Bakar, 'Umar, 'Uthman and 'Ali are at the top of the list of those who first embraced Islam. The above Qur'anic honour has been conferred upon all of them equally without any distinction of the Companion 'Ali over others. Any objection or disregard for any of the first three caliphs is as absurd and false as it is for the caliph 'Ali.

Second Proof

The Holy Qur'an says in Surah Al-Tawba:

> Those that have embraced the faith and migrated from their homes and fought for Allah's cause with their wealth and their persons are held in higher regard by Allah. It is they who shall triumph. Their Lord has

130 Qur'an 9:100

> promised them joy and mercy, and gardens of eternal bliss where they shall dwell for ever. Allah's reward is great indeed 131.

The above verse speaks of the following four rewards for those who embrace Islam, migrated for the sake of their faith and sacrificed their wealth and selves.

1. They are held in higher regard by God.
2. They shall be rewarded with success and triumph.
3. They are promised blessings and the pleasure of Allah and Paradise.
4. They shall have eternal dwelling in Paradise.

The fourth promise has been strengthened with three Qur'anic terms *Muqim*, *Khalidin* and *Abadan*, all three signifying the eternality of their dwelling in Paradise. It is undeniable that the first three caliphs fulfil the requirements of being staunch believer and savrificing their wealth and taking pains for their faith, just as the companion 'Ali did.

Third Proof

It is again stated in Surah al-Tauba:

> But the Messenger and those with him fought with their goods and their persons. Those shall be rewarded with good things. Those shall surely prosper. All has prepared for them Gardens under which streams of water flow, in which they shall abide for ever. That is the supreme felicity 132.

This verse too speaks of four rewards for the believers who fought with their wealth and with their persons. The first three caliphs are decidedly the best believers and *Mujahidin*. Therefore they necessarily deserve the above rewards.

Fourth Proof

Again we read in the following *surah* (*Tawba*) the following verse:

> Allah has purchased of the faithful their lives and worldly goods in return for Paradise. They will fight for His cause, slay and be slain. Such is the True Pledge which He has made them in the Torah, the Gospel and the Qur'an. And who is more true to his Promise than Allah. Rejoice then in the bargain you have made. That is the supreme felicity. Those that repent and those that serve Allah and praise Him, those that kneel and prostrate

131 Qur'an 9:20
132 Qur'an 9:88

themselves, those that enjoin good, forbid evil and observe the *Hudud* of Allah are the faithful who deserve good news.

The above verse similarly speaks of the promise of Paradise for the believers, and also the verse has spoken of nine other attributes of the companions which are proved more perfectly in the four Caliphs of Islam.

Fifth Proof

The Holy Qur'an says in Surah Al-Hajj:

> Those who are once given power in the land shall establish the institution of 'Salat' and pay the Zakat, shall enjoin good and forbid evil, and Allah alone decides the destiny of all things133.

The phrase "given power in the land" refers to the *Muhajirun* (the migrants from Makka) which is obvious from the preceding part of this verse. The *Ansar* of Madina are not included as they did not have to migrate from their homeland. Now this verse implies that the *Muhajirun*, once being in possession of political power, will establish the institutions of *Salat* and *Zakat* and will propagate good and forbid evil. It is historically evident that the *Muhajirun* were made the rulers of the land and that they established the above institutions and founded a society free of all evils. Therefore the above Qur'anic verse is an affirmation of the truth of all the four caliphs of Islam. The last sentence of the verse, "Allah alone decides the destiny of all things," assures that they shall certainly get the power in the land, and that Allah's Kingdom alone is eternal and everlasting.

Sixth Proof

Another verse of the same *Surah* says:

> Fight for the cause of Allah with the devotion due to Him. He has chosen you and laid on you no constriction in the matter of faith, the faith of Ibrahim, your father. He has named you Muslims before and in this, so that the Messenger may be a witness for you, and that you, yourselves, may be witnesses for the people. Therefore establish *Salat* and pay the *Zakat* and hold fast to Allah for He is your guardian. A gracious guardian and a gracious helper 134.

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133 Qur'an 22:41
134 Qur'an 22:78

Seventh Proof

We find the following verse in *Surah Al-Nur*:

> Allah has promised those of you whom believe and do good deeds to make them masters in the land, as he had made their ancestors before them, to strengthen the Faith he4 chose for them, and to exchange their fear for peace and safety, so that they should worship Me and hold no partners with Me. Whoever denies after this, they are indeed the evil-doers.

The phrase "those of you" in the above verse indicates that the above verse refers only to those few believers who were present at the time of its revelation. It is also evident from the Qur'anic words 'their ancestors before them' that this promise of their rule over the land will be fulfilled some time after the death of the Holy Prophet, for the Holy Prophet is the last of all the Prophets and there is no room for anyone to be a Prophet after him, therefore the promise of rule must be for the caliphs. The use of the plural in all the expressions of promise in the above verse sufficiently proves that the subject of the above promise should not be less than three, as the Arabic plurals are not applied to any lesser number. Therefore it requires that the number of the rulers should not be less than three. The above verse also has promised that the faith would be strengthened through to them, necessitating their possession of worldly power to enable them strengthen the faith.

Similarly the Qur'anic words in the above verse are clear in implying that the faith preached by them would be the faith chosen by Allah, and that their ruling period would be a period of peace and justice. The verse affirms that they will be true believers as long as they live.

In short, the above verse is a strong argument of the sincerity of all the four caliphs in general, and of the companions Abu Bakar, 'Umar and 'Uthman in particular, because it was in their period that Islam conquered many countries and had the most powerful and stable rule. This was not the case in the period of the fourth caliph, 'Ali. He remained busy all the time in eliminating local problems. The objections raised against the first three Caliphs by the Shi'ites are therefore ungrounded and invalid.

Eighth Proof

The following has been said in Surah Al-Fath about the Muhajirun and Ansar who were present at the treaty of Hudaybiya:

> While the unbelievers nourished in their hearts the heat and cant of ignorance, Allah has sent down tranquillity on his messenger and on the

believers, and made them cling to the command of *taqwa*, for they were most worthy and deserving of it. Allah has knowledge of all things [135].

This verse bears witness to the following four qualities of the companions of the Holy Prophet:

1. They shared the tranquillity that Allah sent doen on His Messenger.
2. They are believers.
3. The attributes of *taqwa* is an inseparable part of their character.
4. They are the ones who most deserve this attributes of *taqwa*.

The above four qualities are proved more perfectly in the case Abu Bakar, 'Umar and 'Uthman. Any belief or claim contrary to this is false and against the Qur'anic evidence.

Ninth Proof

We find the following verse in *Surah Al-Fath*:

Muhammad is Allah's Messenger and those with him are hard on the unbelievers but merciful to one another. You see them low (in Salat) and they prostrate themselves seeking the grace of Allah and his pleasure. Their marks of prostration are on their faces [136].

In this verse the companions of the Holy Prophet have been described by Allah as being firm and determined against the unbelievers in the battles, compassionate and merciful to each other, great worshippers and seekers of Allah's grace and pleasure. Now anyone claiming to be a Muslim would be great sinner if he believed anything contrary to this.

Tenth Proof

Allah has said in *Surah Al-Hujurat*:

But Allah had endeared the faith to you and beautified it in your hearts, made you detest unbelief, misdeed and disobedience. They are the ones who are rightly guided [137].

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135 Qur'an 48:26
136 Qur'an 48:29
137 Qur'an 49:7

The following qualities are here confirmed by the Qur’an for the Companions:

1. *Iman* or Belief was very dear to the Companions.
2. They had great dislike for disbelief, misdeed and disobedience.
3. The Companions were the people of guidance and were rightly guided by Allah.

Any belief contrary to the above would therefore be absolutely wrong.

Eleventh Proof

The following description is found in *Surah Al-Hashr*:

> A part of spoils is also due to the indigent *Muhajirun*, those who were expelled from their homes and their property, who seek Allah’s grace and bounty and support Allah and His Messenger, these are the true believers. But those who, before them, had homes (in Madina) and embraced the faith before them, love those who came to them for refuge, and entertain no desire in their hearts for things they are given. And they rather prefer them above themselves though they are in want. And those saved from covetousness of their souls are the ones that achieve prosperity [138].

The above verse has attested to the following six qualities of the *Muhajirun* and the *Ansar* (Helpers of Madina):

1. Their migration to Madina was exclusively for seeking the pleasure of Allah and not for worldly gains.
2. They were all supporters of the faith of Allah and His Messenger.
3. They were truthful in their speech and in their action.
4. The *Ansar* had great affection and love for those who came to them for refuge.
5. The *Ansar* really rejoiced when their *Muhajirun* brethren received any fortune [139].
6. The *Ansar* of Madina, in spite of being poor and in need themselves, preferred their *Muhajirun* brethren over themselves.

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138 Qur’an 59:8

139 The Ansar of Madina set a unique example of Islamic brotherhood and self sacrifice with the Muhajirun. They devided all their possessions in two equal parts and gave one part to Muhajieun. When the land of Banu nadhir was divided and the major portion was assigned to the Muhajirun, the Ansar of Madinan rejoiced in the good fortune of the Muhajirun without showing any trace of jealousy. (Raazi)

The above six distinctive features indicate the perfection of their faith. The poor *Muhajirun* referred to by the Holy Qur'an used to call Abu Bakr the deputy or the Caliph of the Messenger of Allah, and their truthfulness has been confirmed by Allah in this verse. This requires that they must be true in their saying that Abu Bakr was the Caliph or deputy of Allah, which in turn proves this Caliphate to have been just and true.

Twelfth Proof

It says in *Surah Ali-Imran*:

> You are the best nation that has ever been raised up for people. You enjoin justice and forbid evil, and you believe in Allah 140.

The above verse testifies the following three attributes of the Companions.

1. They bare the best of all people.
2. They always preach what is good and prohibit what is wicked.
3. They are true believers in Allah.

There are many other such verses in the Holy Qur'an but I have confined myself to the above twelve examples, keeping them equal to the number of the disciples of Christ and the Imams of the Shi'ites. I would, however, like to reproduce five statements of the Shi'ite scholars testifying the status of the first three caliphs of Islam.

1. The following statement of the Companion, 'Ali, has been reported in *Najhul Balagha*, the most authentic book of the Shi'ites:

> How commendable and righteous is that 'certain man', because he straightened the devious, healed the severe disease, established the way of the Holy Prophet, opposed heresy, died innocent, performed the best deeds, saved himself from evil, had little deficiency, live in obedience to Allah and was the most fearful of Allah in observing His rights.

The phrase "that certain man" in the above verse refers to the Companion, Abu Bakr, according to the most exegetes and particularly al-Bahrani. Other commentators think that the Companion, 'Umar, is the subject of this reference. The Companion, 'Ali, enumerated ten attributes found in Abu Bakr, according to the former opinion, and in 'Umar according to the latter. Since this statements

140 Qur'an 3:110

was made after the death of the two caliphs, it removes any doubts with regard to their rightful succession to the Islamic caliphate.

2. The great Shi'ite scholar, Mu'tamad 'Ali ibn 'Isa, in his book *Kashf Al-Ghumma:*

Someone asked Imam Ja'far as-Sabiq about the use of ornate swords. He said that it was permissible because the Companion Abu Bakr had also used as ornate sword. The questioner demanded, 'How can you say such a thing?' Imam Ja'far jumped from his coach and said waith great enthusiasm, 'Certainly he was truthful, no doubt he was truthful, certainly he was truthful, anyone not believing him to be truthful may be refused by Allah.'

He above statement confirms that the Companion, Abu Bakr, certainly enjoyed the status of 'Siddiq', the Truthful. Anyone denying him this attribute is false, here as well as in the Hereafter.

3. The commentator of *Nahj-al- Balagha* had reproduced some letters of the Companion, 'Ali. The following description in favour of the Companions, Abu Bakar and 'Umar, is found in one of these letters:

I swear by my life that these two elders were great and of high status. Their demise is, indeed, a great loss to Islam. May Allah shower His grace upon them and reward them for their best deeds.

4. The great Shi'ite scholar and the author of *Kitab-al-Fusul* has reported Imam Baqir as saying:

The respected Imam saw some people busy disparaging the Companions Abu Bakr, 'Umar and 'Uthman. He asked them, 'Are you among the *Muhajirun* of Makka who left their homes and possessions purely for seeking th pleasure of Allah and his Messenger, and for supporting them? They answered, 'No, we are not from among the *Muhajirun*.' He said, 'Then are you from those were living in Madina and had accepted Faith, and loved every *Muhajir* who came to them for refuge?' They admitted that they were not also from among them. The Imam said to them, 'You have admitted that you do not belong to either of the two groups. Now, I witness that you people do not also belong to the group of people described by Allah in the Qur'an as follows:

Those that came after them (the companies) say: Forgive us, our Lord, and forgive our brothers who embraced the Faith before us. Do nor put in

our hearts any malice towards the faithful, Lord you are compassionate and merciful 141.

It is obvious that those speaking ill of the Companions, Abu Bakr, 'Umar and 'Uthman are out of the above three groups whom Allah praise in the Holy Qur'an.

5. The commentary of the Holy Qur'an which is attributed by the Shi'ites to Imam al-'Askari contains:

   Allah sent His revelation to Adam saying, I shall send My mercy to every one having love of Muhammad and his Companions and his family, so much that, if it be divided among those created from the beginning of the world up to the last day, it would make them deserve Paradise through accepting the faith and performing good deeds. Any anyone having malice and enmity for Muhammad and his family, and his Companions will be so severely punished by Allah that if it be divided among all those created, it would be enough to kill all of them.

This implies that the faithful are required by Allah to love both the family and the Companions of the Holy prophet and not only one of them. This also confirms that bearing malice or enmity against either of the two calls for severe punishment from Allah. May Allah save us all from such misbelief and disregard against the family of Companions of Holy Prophet, and may Allah keep our hearts filled with love of them as long we live.

Second Objection against the *Hadiths*

Their second objection against the traditions is that the scholars of *hadiths* (*Muhaddiths*) were born long after the Holy Prophet. They were, therefore, not eye-witnesses of the Prophet's mission and his miracles. They did not hear the sayings of the Holy Prophet directly from him, rather they compiled them after more than one hundred years, having heard them from an unbroken chain of reporters. Also they rejected nearly half of these reports for not being authentic.

We have previously discussed how the oral tradition is accepted by all the Christians and how its acceptability is also affirmed by the present Bible. There are a great number of doctrines, believe by the Protestants, that are based on oral traditions. The number of such injunctions is said to be not less than six hundred as admitted by the Bishop Manisek. Apart from this, five chapters of the book of Proverbs were compiled through oral tradition in the period of

141 Qur'an 59:10. The above verse has appeared without translation in the text. I have include it in the parenthesis for the convenience of readers. (Raazi)

Hezekiah, that is two hundred and seventy years after the death of the Prophet Solomon. Similarly the Gospel of Mark, the Gospel of Luke and nineteen chapters of the Book of Acts were written through the oral tradition.

We have also discussed that things and events of special significance usually make permanent impression on people's minds, and that the followers of the Companions had already started compiling books of traditions in their mown period through their arrangement of chapters was not according to the method adopted by the jurisprudents. Subsequently their disciples compiled the books of Traditions according to the standard arrangement of the jurisprudents. Thereafter the great Imams, al-Bukhari and Muslim, compiled their great works. They included only the *hadiths* that were *sahih*, excluding all the reports of weaker authenticity. These authors reported the Traditions, citing all the authorities right from themselves to the Holy Prophet. The *Asma' al-Rijal*, that is the complete life-records of thousand of reporters of *hadiths*, was collected by them enabling us to know everything about each and every reporter of a *hadith*. Any objection against the authenticity of *hadiths* on this ground, therefore, is not valid.

Their contention that the Traditions were collected by the people much later through hearing them from reporters, and that about the half of such traditions were rejected by them for not being authentic, is simply not valid. They did not reject even a single *hadith* that was authentic. Any report supported by an unbroken chain of reporters is called *mutawatir* which is technically the most authentic report and makes an injunction obligatory for the Muslims. They, however, rejected only those reports that were found to have incomplete transmission. This rejection cannot be objectionable to any sensible person. We have already reproduced the following testimony of Adam Clarke earlier in this book. He said:

> It has been established that many false gospels were in vogue in the early centuries of Christianity. This profusion of untrue and false reports made Luke feel there was a necessity to compile a new gospel. The number of such false gospels is stated to have been more than seventy. Fabricius collected existing portions of these false gospels in three volumes.

Third Objection

They also contend that most of the *hadiths* do not correspond to reality. We confidently claim that none of the *sahih hadiths* can be presented as having anything against reason and reality. As for the descriptions of miracles and realities related to the metaphysical world like Hell and Paradise, these cannot be rejected simply because they are beyong our senses. Therefore any claim of disbelief in these realities requires more convincing arguments. And if they disbelieve in them merely because such things are uncommon and rare, this

makes the objection invalid because if miracles become commonplace and a normal practice they are no longer miracles. The staff turning into a serpent, its swallowing up all the serpents of the magicians, then its turning back into a staff is not a norm or a commonplace.

Likewise it would be wrong to judge metaphysical realities by the standards of our physical world. Anything related to the Hereafter, however, can be denied only on the basis of clear and undeniable arguments. In the absence of such arguments no one should deny the existence of anything in the Hereafter.

It cannot be denied that some realities are unique and peculiar to certain parts of the earth, and anyone belonging to another part who hears of those things that are absolutely strange to him finds it difficult to believe in, and sometimes refuses to accept the existence of, those realities until he is incessantly informed of it by the people. Similarly some realities seem incredible in one period and become normal practice in another. Recent conquest of distance through carriages, locomotives and steamship was unimaginable for the people of the past while it is a matter of routine in our times.

We fail to understand how the Christians can justify to themselves their denial of everything that they do not understand. They reject this irrational behaviour when it comes from those they call heretics, but their own books are full of it. They treat Muslims in the same way. The heretics, who rejected the doctrines and the traditions of the Christians for being against reason, in fact showed more sense than the Christians who failed to put any sense into their objections against the *hadiths*.

It is of interest to quote some examples of those passages in the Bible which were rejected and laughed at by the heretics.

1. The Book of Numbers 22:28-30 says:

> And the Lord opened the mouth of the ass, and she said unto Balaamn [142], What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass … unto this day? Was I ever wont to do so unto thee? And he said, Nay.

Horne said on page 636 of volume 2 of his commentary that the infidels denied the truth of an ass speaking with a man. They make a mockery of this event.

142 Balaam was invited by the Moabites to fight against Moses. On the way to Moab, his ass stopped at seeing the angel. Balaam hit her. She said this to Balaam.

2. I Kings, chapter 17, contains an account of how some ravens kept feeding the prophet Elijah with bread and meat. This event is considered to be a gossip by various Christians denounced as heretics. Horne, the famous commentator, agreed with them, as we have discussed earlier in this book.

3. The book of Ezekiel 4:4-12 contains the following:

> Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.
>
> Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

The Prophet Ezekiel has been enjoined in the above verse to perform the following three acts:

1. He should sleep on his left side for three hundred and ninety days and bear the sins of the Israelites. Then he should lie on his right side for forty days to bear the perversion of the house of Judah.
2. He should face towards the siege of Jerusalem with his arms bound and uncovered; and until the siege is over he should not turn from one side to another.
3. He should eat bread baked with dung of man for three hundred and ninety days.

Some Christians, denounced as heretics, make a joke of these injunctions and deny them being revealed by God. They claim that the above injunctions are absurd and against human reason. God is far from asking his Prophet to eat

bread with dung for three hundred and ninety days. Was there nothing else for him to eat?

They may. However, contend that the dung of the pure is also pure. This is what apparently seems to have been believed by Paul and is understood from his epistle to Titus 1:15 143.

Beside, the above passage is contradicted by 18:20 of the same book of Ezekiel where it says:

> The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

This refutes the commandment given to Ezekiel of having to bear the sins of Israel and Judah for four hundred and thirty days.

4. Also he was commanded bu God to walk naked and barefoot for three years as described in the book of Isaiah 20:3:

> And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years.

Some Christians also mock and laugh at this saying that God cannot have commanded His Prophet, a perfectly sensible man, to walk naked before all men and women for three years.

5. We find written in the book of Hosea 1:2:

> Go, take unto thee a wife of whoredoms and children of whoredoms.

Again in 3:1 of the same book we read:

> Go yet, love a woman beloved of her friend, yet an adulteress

Contrary to the above the following commandment appears in Leviticus 21:13-14 with regard to the holiness of the priest:

> And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

143 “Unto the pure all things are pure”

Again in the Gospel of Matthew 5:28 we read the following:

> Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

In the presence of the above commandments it seems impossible that God could commanded His Prophet to take a whore for a wife. There are many other such inconsistent passages which can be seen in their books.

Fourth Objection

Another objection they post against the *hadiths* is that many *hadiths* are in opposition to the Qur'an. For instance, they claim that the Qur'an testifies to the fact that Muhammad did not perform any miracles while the *hadiths* speak of innumerable miracles performed by him. The Qur'an speaks of Muhammad as having committed sins while the *hadiths* claim he was perfectly innocent. Similarly the Qur'an declares that in the beginning Muhammad was ignorant and misguided (may Allah forbid) which they claim is indicated by certain Qur'anic verse in *surahs Al-Shu'ara* and *Al-Dhuha*: that is:

> Thou knewest not (before) what was the Book and the faith but we have made it (the Qur'an) a light wherewith we guide whom we will of our servants [144].

The other verse reads as follows:

> And did He not found thee wandering then guide thee [145]?

The above verse, according to them, has indicated that in the beginning he was without faith and knowledge, while the *hadiths* speak of him as being created with *Iman* which is indicated by many miracles which appeared through him.

The first two aspects of this objection related to miracles and his sins will be discussed in a later section, the most proper place for them as that is the section specially reserved for the examination of all objections against the status of the *hadiths*.

Here we will deal with the objections derived by them from the Qur'anic verse quoted above. Let us discuss the second verse first.

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144 Qur'an 93:7
145 Qur'an 93:7

The word *dhall* (misguidance) in the second verse does not signify deviation from the path of faith in a way that indicates infidelity. This verse has a background and therefore has been interpreted differently by the exegetes. An authentic report from the Holy Prophet goes:

> Once, in my boyhood, I was separated fro my grandfather and lost my way. I was so hungry that my life was endangered, until Allah helped me find the right path 146.

The verse is said to refer to this event.

Secondly, the verse in question has been interpreted to say that Allah found the Prophet unaware of Islamic law and He gave that knowledge to him through His revelation later on. That is to say, Allah guided the Prophet through minor or major revelation 147. Baydawi and the Jalalayn say that it means that Allah found him unaware of the knowledge of injunctions, and then gave him this knowledge through His revelation. The same kind of statement is found about the Prophet Moses in the following Qur'anic verse:

> I did that when I was in error 148.

The same Arabic word *dhall* is used here. In Arabic this word has a variety of meanings, for instance, it is used to mean mixed with something. For example, it is said, "The water mixed (*dhall*) with milk".

In view of this idiom the verse might mean that Allah found him mixed with the associators of Makka without being distinct from them, Allah made him powerful and he preached guidance. The Holy Qur'an has used this word in the above sense in the following verse:

> Once we are mixed (*dhall*) with earth how can we then be created anew?

Fourthly, the word *dhall* in the above verse may also signify that the Holy Prophet could not even think of being honoured with prophethood, and to him it seemed impossible because the Christians and the Jews had firm belief that prophethood was confined exclusively to the Children of Israel, then Allah honoured him with it.

Fifthly, he did not know or guess that he would be commanded to migrate from Makka, then Allah sent his commandment for migration which proved to be a great event in history.

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146 Al-Qurtubi, pages 97,98 vol 20, and Ibn Kathir, page 523 vol 4 (Taqi)

147 The "minor revelation" is the translation of *Wahi al-Khafi*, (the *hadiths*) while the "major revelation" is the translation of *Wahi al-Jali* (the Qur'an). (Raazi)

148 Qur'an 26:20

Sixthly, the word *dhall* is also often used for a tree that is found alone and isolated in a desert. In this sense the verse would mean that Arabia was a lonely and deserted place where no tree of faith, except the Holy Prophet, existed, that is to say, Allah said to him: We found you alone and isolated, then we guided the people through you. This is also confirmed by the following saying of the Holy prophet:

A point of wisdom is the lost property of the *mu'min* (believer).

Another interpretation of this verse is that the Holy prophet had a keen desire that Ka'bah should be appointed as *qiblah* (orientation) for the Muslims. Since he had no knowledge that his desire would soon be granted by Allah, this lack of knowledge has been expressed by word *dhall*. Later the Holy Qur'an informed him in these words:

We will make you turn towards a *qiblah* that will please you.

The word *dhall* has also been used to signify love and affection, as in the following verse:

You are surely in your old illusion (*dhall* 149).

This would imply that the verse in question refers to the love of the Holy Prophet for Allah and says that, as a return for this love, Allah guided him to His commandments so that he might draw closer to Allah through them.

The verse has also been interpreted to say that Allah found the Holy Prophet helpless and unsupported among his people in Makka. The persecuted and did not respect him. Allah gave him power and strength through his mission and gave him authority over them.

The tenth interpretation o this verse is that he had no knowledge of the Heavens before, through his Ascension, he was guided by Allah to knowledge of them.

The word *dhall* is also used in the Qur'an for forgetting. The Holy Prophet was so much overawed in the presence of Allah, on the night of Ascension, that he forgot to praise Allah, the Allah Himself reminded him of the proper prayer and then he praised Allah. The following Qur'anic verse is an example of such use of this word in the above sense:

So that if either of them forget, the other will remember 150.

149 Qur'an 12:94. This was said to the Prophet Jacob by the brothers of Joseph. Here the word *dhall* (illusion) has been used for Jacob's love to Joseph. (Taqi)

150 Qur'an 2:282

Sheikh Junayd said that the verse has referred to the difficulty in which the Holy prophet found himself in explaining the meaning of the Qur'anic verses, then Allah taught him the proper way to explain the injunctions. The following verse bears witness to this:

> And we revealed to you the Reminder (Qur'an) so that you may make clear to men what has been revealed to them 151.

The following verse also supports this view:

> And do not move your tongue (with the revelation) so that you may hasten (to preserve) it. It is for Us to see its collection and recital. When We read it, follow its recital. Again it is for Us to explain it 152.

The following Qur'anic verse gives the word in another sense:

> Your companion is neither in error (*dhall*), nor is he deceived 153.

Here the word *dhall* is used to negate error in thought or action on the part of the Holy Prophet, saying that neither did he commit error of thought, that is unbelief, nor of action, that is misdeed.

Now as far as the second verse, speaking of the Prophet's ignorance of the Qur'an and faith, is concerned, it simply refers to the unawareness of the Holy Prophet with regard to Qur'anic injunctions prior to their revelation. It is, no doubt, correct that the Holy Prophet always had an undefined faith in the unity of Allah, *tawhid*. He was unaware of the detailed injunctions with regard to *tawhid* and other Islamic laws until the Holy Qur'an imparted this knowledge to him.

Fifth Objection

Another objection against the authenticity of the *hadiths* is that *hadiths* are inconsistent with each other.

We may point out that the *hadiths* included in the *Sihah* (the six collections of the *sahih hadiths*) are only books that are considered authentic among the Muslims. The *hadiths* contained in other books are believed to be inauthentic in the same way that seventy gospels current in the early centuries of Christianity

151 Qur'an 16:44
152 Qur'an 75:16-18
153 Qur'an 53:2

are not considered authentic thus precluding any confrontation of those gospels with the present ones.

Any apparent inconsistency ever found in *sahih hadiths* can usually be resolved with a little thought. Besides, it can never be as serious as are those specific examples that we have reproduced in the first part of this book. The nature of the difference or inconsistency in the *sahih hadiths* presented by the Christians are of the kind is present in every chapter of the Old Testament. Some of those denounced as heretics by Protestant scholars have collected many such inconsistencies with their mocking remarks. Curious readers may refer to their books.

We reproduce below some statements with regard to God and His attributes from the Old and New Testaments. These statements are enough to show that they depict God as being inferior to man, ascribing to Him many things that are simply defied by human reason. We have reproduced these examples from the book of John Clark, 1839, and from *Ecce Homo*, printed in London, 1813.

They are reproduced here to show that the objections raised by the Christians against the authentic *hadiths* are of little significance compared to the serious objections against their Holy books raised by their co-religionists called heretics. We express our complete disagreement with the views held by both parties, the Christians and the heretics, and thank our Lord for having saved us from such absurdities.

Contradictions of the Bible as Presented by Heretics

1. Psalm 145:8-9 has:

> The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all

This is contradicted by the following statement in I Samuel 6:19:

> And he smote the men of Beth-she-mesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men.

Note how easily their Lord killed fifty thousand and seventy men simply for the fault of looking into the ark. Would He still be called gracious and compassionate as claimed by the first statement?

2. We read the following statement in Deuteronomy 32:10:

> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye 154.

And in the book Numbers 25:3-4 we find this statement:

> And the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

See how the Lord kept them as the apple of his eye by commanding Moses to hang all the chiefs and killing twenty-four thousand people.

3. It says in Deuteronomy 8:5:

> Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

And in the book of Numbers 11:33 we read:

> And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people … with a very great plague.

The contradiction found between the two passage is obvious and requires no comment.

4. The book of Micah 7:18 speaks of God in these words:

> He delighteth in mercy.

On the other hand Deuteronomy 7:2 has:

> And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

Also in verse 16 of the same chapter we find this statement:

> And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them.

154 The Prophet Moses is speaking of God's grace and kindness to the Israelites

The second statement obviously negates the first statement.

5. We find in the Epistle of James 5:11:

> And have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

And the book of Hosea 13:16 says:

> Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up

Is there any act more inexorable and severe than killing infants and ripping up pregnant women [155]?

6. We find in the Book of Lamentations 3:33:

> For he doth not afflict willingly nor grieve the children of men.

But his unwillingness for the grief of people is negated by the event described in I Samuel chapter 5, where he is described as having killed the people of a great city, Ashdod, through "the disease of emerods in their secret part [156]."

Similarly, according to the tenth chapter of Joshua.

> the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword [157].

Also we read in chapter 21 of the Book of Numbers that God sent fiery serpents among the people and a great number of the Israelites died of their bites [158].

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155 It may be noted that Islam does not allow such cruel and inflexible treatment even to enemies. The first lesson given by the Holy Prophet as Islamic strategy of war is as follows: The companion Anas has reported that the Holy Prophet used to instruct the soldiers of the Islamic army to war saying, "Go in the name of Allah, do not kill anyone of old age, nor any infant or woman. Also do not take any spoils without permission, collect your share of the spoils. Do good to others; surely Allah likes those who do good.".

156 See I Samuel 5:9

157 Joshua 10:11-12

158 Numbers 21:6

7. We find the following statement in I Chronicles 16:41:

> Because his mercy endureth for ever.

We read in Psalm 145:9:

> The Lord is good to all: and his tender mercies are over all his works.

But His enduring mercy over His works is plainly negated by the historical event of Noah's flood in which all human beings and animals, except those present in the Ark with Noah, were killed. Similarly the people of Sodom and Gomorrah were destroyed by brimstone and fire, as describe in Genesis19.

8. In Deuteronomy 24:16 it says:

> The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

This is contradicted by the event described in II Samuel, chapter 2, where the Prophet David is stated to have delivered seven men to the Gibeonites so that they may be killed for the sin committed by Saul. It becomes more serious when we know that David had made a pact with Saul that none of his family would be killed after his death. This can be ascertained from chapter 24 of I Samuel.

9. The book of Exodus 34:7 has:

> Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

This is negated by Ezekiel 18:20:

> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

According to the above statement, sons are not responsible for the sins of their fathers, but this is refuted in the first statement. The following statement in I Samuel 15:2-3 further says that sons will be responsible for the sins of their fathers through generations:

> Thus saith the Lord of hosts, I remember that which Amalek [159] did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

The above statement makes us understand that, after about four hundred years, God remembered what the Amalekites had done to Israel. Now he commands the Israelites to kill men and women, infants and sucklings, sheep and oxen and asses of the present generation of Amalekites for the sin of their forefathers. Further than this, God regretted the creation of Saul because he did not act on this commandment. The story does not end here. The Son, the second god, went even further, he commanded the sons to bear the punishment of their fathers after four thousand years. We read in Matthew 23:35-36:

> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Then the Father, the first god, takes this responsibility even further and makes all the human beings present in Christ's time responsible for the sin committed by Adam. According to Luke there are more than seventy generations from Adam to Jesus. The father-god decided that until the original sin committed by Adam had been atoned for in some proper way, mankind would not redeemed from the fires of hell. Then he found no other way than having his son, the second god, crucified by the Jews. He could not think of a better way of redemption for the people. He did even hear the loud cry of his son at the time of his crucifixion [160]. He cried for help in vain until he died. Even after his death he went to no other place than to hell.

We may point out here that it is not proved by any book of the Old Testament that Zacharias the son of Barachias was killed between the temple and the altar. However we find in II Chronicles 24:21, that Zechariah, the son of Jehoiada, saw stoned to death in the court of the Temple in the reign of Joash. Then Joash's servants killed him in his bed for Zechariah's blood [161]. The Gospel Matthew changed the name Jehoisda for Barachias and thus distorted the

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159 The Amalek were a strong people. They stopped the Prophet Moses and the Israelites in their way at the time of Exodus. The Prophet Moses commanded Joshua to fight them and he defeated them. (Exodus 17:8-13) War was declared against them forever. (Exodus 17:16 and Deut. 25:17) Saul waged war against them.(I Samuel 14:48, 15:8) The Prophet David killed their chief (27:9 and 30:17). Some parts of this event have been confirmed by the Qur'an. (Taqi)

160 See Matt. 27:33-51, Luke 15:22,38,44,46, Mark 15:22-38, John 19:17-19.

161 II Chronicles 24:25

test. This is why Luke reported the name Zacharias without the name of his father 162.

The above nine examples are enough to negate the statement proclaiming God's mercy and kindness.

10. Psalm 30:5 says:

> For his anger endureth but a moment;

The Book of Numbers 32:13 contains this statement:

> And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

The contradiction in the above two statements is obvious.

11. Genesis 17:1 says:

> I am the Almighty God;

While in Judges 1:19 we read this statement:

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162 It was Zechariah the son of Jehoiada who was killed, not Zacharias the son of Barachias as reported by Matthew. The exegetes of the Bible are highly embarrassed at this place and have presented strange and implausible explanations for it. R.A. Knox, for instance, said that the person was killed in the house of the Lord was Zechariah the son of Jehoiada. He thinks that Barachias must have been one of the forefathers of Jehoiada to whom Zechariah has been attributed, because at two other places Zechariah is mentioned as being the son of Barachias (See Isaiah 8:2 and Zachariah 1:1).

Later after more investigations another similar event was traced in history that one Zechariah the son of Baruch was also unfairly killed. This incident belongs to the period much before the fall of Jerusalem in 70 AD as decided by historian Josephus. It may, therefore, be an addition from some enthusiastic copier of the gospel of Matthew. He might have added the name Barachias here, presuming that Christ would have known the event was to happen in the future, in 86 AD.

Both the above explanation by Knox are so obviously far removed and unfounded that they require no serious refutation. The second explanation is even more ridiculous as the event reported by Matthew is related to the past and not the future. His claim that Barachias would have been a remote forefather of Jehoiada is again a claim unsupported by argument. And his reference to Isaiah 8:2 and Zechariah 1:1 are wrong because the man described there is a totally different person. The English translation of the Bible, Knox version, has a marginal note at this place admitting that Isaiah 8:2 and Zechariah 1:1 are not relevant references. (Taqi)

> And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

God, who is not powerful enough to drive out people simply because they had chariots of iron, cannot claim to be Almighty.

12. The Book of Deuteronomy 10:17 says:

> For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible,

The above is contradicted by Amos 2:13:

> Behold, I am pressed under you, as a cart is pressed that is full of sheaves [163].

The Persian translation also has the same statement. Is it not strange that the God of gods, the Mighty and Great so helplessly remains pressed under the Israelites?

13. Isaiah 40:28 says:

> That the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

Contrary to this we read in Judges 5:23:

> Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty

See how the "everlasting God the Lord, the Creator" is cursing those who did not come to help him against mighty people.
Also we read in Malachi 3:9:

> Ye are cursed with a curse: for ye have robbed me, even this whole nation.

163 I have reproduced this verse from the King James Version. The present English translation, Good News edition has the following totally different statement "And now I will crush you to ground and you will groan like a cart loaded with corn." (Raazi)

This verse also makes us understand that God was so weak and helpless as to be robbed by the Israelites 164.

14. The Book of Proverbs 15:3 says:

> The eyes of the Lord are in every place.

Genesis 3:9 speaks differently about God:

> And the Lord God called unto Adam, and said unto him, Where art thou?

The all-seeing God was not able to see Adam who had hidden himself behind a tree.

15. II Chronicles 16:9 says:

> For the eyes of the Lord run to and fro throughout the whole earth.

Again Genesis 11:5 negates the above:

> And the Lord came down to see the city and the tower, which the children of men builded.

He had to come down to see the city and the tower, and was unable to see them from where he was (may God forbid).

16. Psalm 139:2 says:

> Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Let us understand that God knows every thing and every act of His creation, but in the book of Genesis 18:20-21 we come to this statement:

> And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see

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164 The Christian contention that the word 'robbed', or other similar expressions in the afore-mentioned verses, has been used metaphorically to express God's dislike of their acts is of no avail as it would demand arguments from them to prove their use in metaphorical sense. Besides, it would imply that God was not able to express Himself in proper words so as to remove any possible confusion. At least He could avoid to choose words that were so serious in contrast with His divine powers. (Raazi)

> whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

God again was unable to know if the cry of the people of Sodom and Gomorrah was real or not. He had to come down to know the fact.

17. Psalm 139:6 says:

> Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

God has again been reported to have such limited knowledge as not to know what to do to the Israelites until they put off their dress.

Again the book of Exodus 16:4 says:

> Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

And it says in Deuteronomy 8:2:

> And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

The implication of this statement does not require much thought. God cannot be dependent on anything for knowing the minds of His creation.

The Book of Malachi 3:6 contains:

> For I am the LORD, I change not;

Numbers 22:20-23 tells a different story:

> And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went:

It is very strange that God first commended Balaam to go with the Moabites, then His anger kindled against him simply beciuase he went with them.

The following text appears in the Epistle of James 1:17:

> Father of lights, with whom is no variableness, neither shadow of turning.

We already know that God gave his commandment for the observation of the Sabbath forever 165, but the Christians have changed it to Sunday. Therefore they must admit the change in God's commandment.

Genesis 1:21 speaks of the creation of the heaven and stars and says:

> God saw that it was good.

While in the book of Job 15:15 we read:

> Yea, the heavens are not clean in his sight.

And the book of Leviticus, chapter 11 speaks of many animals as being unclean and prohibited.

The book of Ezekiel 18:25:

> Hear now, O house of Israel; Is not my way equal? Are not your ways unequal?

The book of Malachi 1:2 says:

> I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Here God is reported as hating Esau and destroying his heritage with none of his fault. This negate the former verse speaking of his being equal.

The book of Revelation 15:3 says:

> Great and marvelous are thy works, Lord God Almighty;

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165 See for details: Exodus 31:13, Numbers 15:36, Genesis 2:3, Leviticus 19:3, 23:3, Deut. 5:12-15, Jer. 17, Isaiah 56, Nehemiah 9, Ezekial 20

But we find this statement in Ezekiel 20:25:

> Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

Psalm 119:68 has:

> Thou art good, and doest good; teach me thy statutes.

And Judges 9:23 has:

> Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

God sent the evil spirit to create dissension between the two peoples.

There are many that clearly speak of the prohibition of adultery 166. If we believe the statements made by many priests, it would require that God Himself committed adultery (God forbid) with the wife of Joseph the carpenter whereby she conceived a child. The heretics make highly aggressive, shameful and derogatory remarks against God at this point. The very thought of this makes a sensible man shudder.

Just for example I confine myself to one statement from *Ecce Homo*. This heretic said in his book, printed 1813, on page 44:

> The Gospel named "Nativity of Mary', now considered as one of the false gospels, has reported that Mary was dedicated to serve the House of the Lord. She remained there for sixteen years. Father Jerome, believing this statement, has explained that perhaps Mary conceived the child through some priest, and he might have taught Mary to attribute it to the Holy Ghost

Further he said:

> There ate many absurd traditions in vogue among the idolaters. For example, they believe that Minerva 167 was their Lord, Minerva was

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166 See Exodus 20:14, Deut. 5:18, Matthew 19:18, Romans 13:9 and Galatians 5:10 etc.

167 The Romans believed Minerva to be their goddess in the period before Christ. Up to 207 BC there was temple in her name in Rome, and they used to celebrate her day on the 19th March every year (*Britannica* vol 15, pages 533)

Jupiter, the great God of the Romans according to their belief, was God of rains etc. Some old temples erected in its name still present in Rome. The most pious man among them was believed to be the vicegerent of Jupiter. The people used to celebrate the day of Jupiter on 13th Sept every year. (*Britannica* vol 13. pages 187 and 188)

born of Jupiter's mind. Bacchus was in Jupiter's thigh and Fo of the Chinese was conceived through the rays of the Sun.

Another similar statement, relevant to this place, has been reproduced by John Milner in his book of 1836:

Joanna Southcott claimed to have received inspiration form God and declared that she was the woman of whom God said in Genesis 3:15:

It shall bruise thy head

And that Revelations 12:1-2 says the following about her:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.

We never hear whether she delivered that child or not, and if she did, was he divine like Jesus or not. In case he was God, did he change the trinity into four gods, and was the father god the Grandfather?

Numbers 23:19 says:

God is not a man, that he should lie; neither the son of man, that he should repent:

But we read in Genesis 6:6-7:

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

The book of I Samuel 15:29:

And also the Strength of Israel will not lie nor repent: for he is not a man that he should repent.

And verse 10 and 11 of the same chapter contain:

> Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

The Book of Proverbs 12:22 has:

> Lying lips are abomination to the Lord.

But Exodus 3:17-18 says:

> And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

Also in 5:3 of the same book we read:

> And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

And in 11:2 of the same book God has been reported to have addressed Moses in these words:

> Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.

Again in Exodus 12:35 we read:

> And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

It is strange that God, who is reported to hate falsehood, has Himself commanded his Prophets, Moses and Aaron, to lie before Pharaoh. Similarly every an and woman treacherously borrowed jewels from their neighbours by the commandments of their Prophet. There are many verse of the Pentateuch

insisting on respect for the rights of one's neighbours. Do Christians believe God teaches them fraud and deception?

And also we read in I Samuel 16:1-4, God speaking with Samuel:

> Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord … And Samuel did that which the Lord spake, and came to Bethlehem.

Obviously God commanded Samuel to lie, as he was sent to find a king and not to sacrifice to the Lord.

Jeremiah 9:24 says:

> I am the Lord which exercise loving-kindness, judgment, and righteousness

Though these qualities have already been negated by the above statements of the Bible, let us, however, have a view of his judgment. Ezekiel 21:3-4 says:

> And say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north.

The killing of the righteous connot be justified by any sensible soul.

Jeremiah 13:13-14 has this statement of God:

> Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, … nor spare, nor have mercy, but destroy them.

Is this the divine claimed by the former statement? This act of filling the people with drunkenness and then killing all the inhabitants of the kand without showing mercy is a rare kind of justice shown by God.

The book of Exodus 12:29 has this statement:

> And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

This presents another example of God injustice that he killed thousands of the innocent infants.

Ezekiel 18:23 says:

> Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

Also 33:11 of the same book has said:

> Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:

Both the above verses are clear in saying that Allah does not like the death of the wicked but that they should repent and live a good life for their salvation. However, we find the following statement in Joshua 11:20:

> It was of the God who harden their hearts … that He might destroy them utterly [168],

I Timothy 2:4 has :

> Who will have all men to be saved, and to come unto the knowledge of the truth.

But in II Thessalonians 2:11-12 we read as follows:

> And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The book of Proverbs 21:18 contains:

168 This is the translation of Izharul Haqq. The verse according to the King James version is this: "For it was of the Lord to harden their hearts, that they should come against Israel in battle, he might destroy them utterly." (Taqi)

> The wicked shall be a ransom for the righteous, and the transgressor for the upright.

But the First Epistle of John 2:2 has the following statement:

> And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

The former verse makes us understand that wicked people shall be the ransom of the righteous, while he latter verse speaks of Christ having become the ransom for the sins of the whole world.

Some Christian priests say that the Muslims do not have any atonement for their sins. This is wrong for many reasons. Christ is the propitiation of the sins of the whole world. The Muslims, who believe in the pure unity of Allah, and believe in the prophethood of Jesus and in the truth and chastity of his mother, Mary, should more reasonably deserve redemption of their sins. In actual fact, they are the only people on earth who are true believers in Allah and his Prophets.

The book of Exodus 20:13-14 has:

> Thou shalt not kill. Thou shalt not commit adultery.

But in the book of Zechariah 14:2 we read this statement:

> I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished;

Thus God is reported as gathering all nations to get his own people killed and get their women ravished. The former verse speaks just contrary to it.

Habakkuk 1:13 has:

> Thou art of purer eyes than to behold evil, and canst not look on iniquity

Whereas Isaiah 45:7 has:

> I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Psalm 34:15-18 says:

> The eyes of the Lord are upon the righteous, and his ears are open unto their cry … The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

But Psalm 22:1-2 speaks as follows:

> My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

The Gospel of Matthew 27:46 has:

> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

We may be allowed to ask if the Prophet David and the Christ were not among the righteous, broken-hearted and contrite? Why had God forsaken them and why did he not hear their cry?

The Book of Jeremiah 29:13 has this statement::

> And ye shall seek me, and find me, when ye shall search for me with all your heart.

And we find the following contradiction statement in Job 23:3:

> Oh, that I know where I might find him! I might come even to his seat!

It is strange that God should witness to the righteousness, perfection and piety of Job 169, and yet in spite of this, he has no knowledge even of the way to God, let alone the knowledge of God Himself.

The Book of Exodus 20:4 has:

169 "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1:1)

> Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

And 25:18 of the same book has:

> And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat 170.

The Epistle of Jude verse 6 says:

> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

From this we understand that the angles of evil have been bound in chains until the Day of Judgment. Contrary to this, chapters 1 and 2 of the book of Job inform us that Satan is not bound but he is free and is often seen in the presence of God.

The second Epistle of Peter 2:4 has:

> For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

And the Gospel of Matthew chapter 4 reports that satan once put Jesus to test.

The book of Psalm 90:4 has this statement:

> For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

And we find this statement in II Peter 3:8:

> One day is with the Lord as a thousand years, and a thousand years as one day

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170 This verse is peaking of the method of construction of the Ark of Moses, saying that two images should be made of gold at both its ends. The contradiction between the two verses is obvious. (Taqi)

The book of Exodus 33:20 reports God saying to Moses:

> Thou canst not see my face: for there shall no man see me, and live.

Contrary to it, in Genesis 32:30 Jacob has been reported to say:

> I have seen God face to face, and my life is preserved.

Jacob survived even after he saw God face to face. The event from which this sentence has been quoted, contains many incredible statements like Jacob's wrestling with God which lasted for the whole night, none of the two could defeat the other, God could not release himself from Jacob's hand, rather he requested Jacob to release him. Jacob release God in return of blessings from him. God asked Jacob his name, which ascribes ignorance of God concerning his name [171].

The first Epistle of John 4:12 has:

> No man hath seen God at any time.

But we read a different story in Exodus 24:9-11:

> Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

The Prophet Moses and Aaron and the seventy elders of the Israelites not only saw God with their eyes but also had a feast with him. The above statement makes the Christian God similar to the gods of the idolaters of India, like Krishna and Ramchander as they too are reported to be of sky colour.

I Timothy 6:16 has:

> Whom no man hath seen, nor can see.

But in chapter 4 of Revelations, we read John describing his own experience of seeing God sitting on the throne and that he looked like a jasper and sardine stone.

171 This whole event has been discussed earlier in this book. (Taqi)

The Gospel of John 5:37 reports Jesus as saying to the Jews:

> Ye have neither heard his voice at any time, nor seen his shape.

We have already seen the statement claiming that God was seen by many people. The following statement of Deuteronomy 5:24 speaks of his voice being heard by many people:

> the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire:

The Gospel of John 4:24 has this sentence:

> God is a Spirit:

Also we read in Luke 24:39:

> A spirit hath not flesh and bones

The above two statement conclude that God has no flesh and bones. Contrary to it, the Christian texts speak frequently of all the limb of God from head to foot. They have tried to prove them through examples. We have discussed this earlier in the book. Still they find themselves unable to decide what in fact their God is. Is he a gardener, a mason, potter, a tailor, a surgeon, a barber or even a butcher or a midwife or a farmer, as they find him mentioned differently in their books?

Genesis 2:8 says:

> The Lord God planted a garden eastward in Eden.

Isaiah 41:19 also has a similar statement. I Samuel 2:35 has:

> And I will build him a sure house;

Isaiah 64:8 has:

> O Lord, thou art our father; we are the clay, and thou our potter;

Genesis 3:21 attributes tailoring to Him:

> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Jeremiah 30:17 says:

> I will heal thee of thy wounds.

Isaiah 7:20 has this statement:

> In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

Genesis 29:31 and 30:23 speak of God as being a midwife or a nurse. Isaiah 34:6 has:

> The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams:

Chapter 41:15 of the same book says:

> I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

The Book of Joel 3:8 speaks of him as a trader:

> And I will sell your sons and your daughters into the hand of the children of Judah.

Isaiah 54:13 describes him as a teacher:

> And all thy children shall be taught of the Lord.

And chapter 3 of Genesis depicts him as a wrestler.

II Samuel 22:9 describes God in the following words:

> There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

But Job 37:10 speaks of him as follows:

> By the breath of God frost is given: and the breadth of the waters is straitened.

Hosea 5:12 has:

> Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

But 13:7 of the same book has this statement:

> Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

Lamentations 3:10 has:

> He was unto me as a bear lying in wait, and as a lion in secret places.

While Isaiah 40:11 has this description:

> He shall feed his flock like a shepherd:

Exodus 15:3 says of God:

> The Lord is a man of war.

The Epistle to the Hebrews 13:20 says:

> The God of peace,

I John 4:8 has:

> God is love.

But Jeremiah 21:5 has a different view:

> I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

We have cited forty-nine differences above [172].

172 We may once again point out that many of the above differences reproduced by the heretics are wrong, unfounded and even absurd. The author has reproduced them here only to demonstrate the fact that the objections raise by the Christians against the *hadiths* are equally weak and absurd as those raised by the heretics against the Bible. It is strange that the Church authorities reject these objections as being absurd and wrong, but do not hesitate to put forward the same objections against the *hadiths*.

Anyone wanting more of such difference can find them in Christian books in abundance.

Polygamy, Slavery and Eunuchs in the Bible [173]

The book of Deuteronomy 21:15 has:

> If a man have two wives, one beloved, and another hated.

As for slavery we find the following statement in Joshua 9:27:

> And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

The book of Isaiah 56:4-5 says:

> For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

These verses are explicit in permitting polygamy and slavery and show God is pleased with the eunuchs, while these things are considered wrong by the Christians.

I Corinthian 1:25 has said:

> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

The book of Ezekiel 14:9 speaks of God in these words:

> If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet.

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173 The Christians have been quite enthusiastic in raising objections against Islam for polygamy, slavery and for the presence of eunuchs in Islam. Our author has refuted this objection by showing that the Bible also allows the same. (Raazi)

The above two verses are obvious in attributing foolishness, weakness and deception to God. John Clark, after citing this and many other similar statements, remarked:

> The God of the Israelites is not only a murder, a tyrant, a liar and a fool but also a burning fire. It has been admitted by Paul in Hebrews 12:29:
>
> > For our God is a consuming fire.

Being under the power of such a God is really dangerous as Paul himself said in Hebrews 10:31:

> It is a fearful thing to fall into the hands of the living God.

Therefore, the sooner one gets freedom from such a God the better. When the life of His only and beloved son is not safe in His hands, who can expect mercy and kindness from Him. The God depicted by these books cannot be a reliable and trustworthy God; rather He is the product of the whims. He has nothing to do with reality. He is even reported to misguide his own Prophets.

The defective concept of God presented by these books is responsible for this kind of opposition by the heretics [174].

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174 The present opposition and antagonism of the west towards religion has been, in fact, caused only by irrational demands, both in the field of thought and actions. (Raazi)